MICHIGAN STATE NORMAL COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

Values

By Benjamin N. Cardozo

Japan and Self-Defense

An Editorial

A Conversation About God

A Discussion of the Problem of Theism by Three Leading Philosophers—Henry Nelson Wieman, Douglas Clyde Macintosh, and Max Carl Otto. The third argument appears in this issue, by

Max Carl Otto

Fifteen Cents a Copy — Feb. 24, 1932 — Four Dollars a Year

The CHRISTIAN CENTURY

February 24, 1932

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — MARCUS A. SPENCER
JOHN RAY EWERS — VERNON NASH
ERNEST THOMAS — EDWARD LAIRD MILLS
CHARLES T. HOLMAN — WILLIAM S. ABERNETHY
EDGAR DEWITT JONES — EDWARD W. STODGHILL
E. TALLMADGE ROOT — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
DON D. TULLIS — JAMES A. GEISSINGER
JOSEPH MARTIN DAWSON — W. A. VISSER'T HOOFT
SIEGFRIED SCHARFE — BRUCE S. WRIGHT
VERE V. LOPER — CHARLES O. RANSFORD
HAROLD E. FRY — DONALD A. LOWRIE
A. CROWTHER SMITH — CHARLES DANIEL BRODHEAD

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

Contents

Editorial
- Editorial Paragraphs 243
- Japan and Self-Defense 246
- A Charter for a Christian Social Order 248

Quintus Quiz: "And Now, Sir" 249

Verse
- Revelation, by Catherine Cate Coblentz 249
- Father and Mother, by Arthur B. Rhinow 257

Contributed Articles
- A Conversation About God
  First Cycle, Third Spokesman:
  Max Carl Otto 250
- Values, by Benjamin N. Cardozo 253
- Washington, by Paul Hutchinson 255

Books Reviewed
- Jonathan Edwards, by Arthur Cushman McGiffert, jr. 258
- Books in Brief 258

Correspondence 259

News of the Christian World
- Correspondence from New York 262
- Correspondence from Japan 262
- Correspondence from New England 264
- British Table Talk 265
- Correspondence from Atlanta 266
- Correspondence from Washington 267
- Correspondence from Southeast Europe 268

Books Received 270

The New Films 270

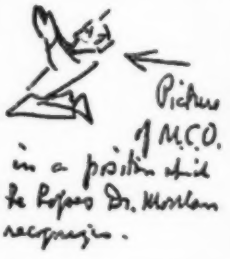
The Office Notebook

Professor Max Carl Otto has been teaching philosophy to University of Wisconsin students for more than twenty years. Though not a clergyman, he officiated at the funeral of the elder LaFollette. He is to preach at the University of Chicago chapel next Sunday.

There is something peculiar here, as the Notebook sees it. In the Conversation About God, Dr. Otto appears on the opposite side against two of his philosophical peers who affirm the existence of God. These two roles of lay preacher and anti-theist are difficult to reconcile. What will he say to Wieman and Macintosh? And what will they say to him? It was a bright idea to bring these three men together for a talk—*and keep them together,* until the rest of us find out what is the matter with one or all of them!

Perhaps it is just a peculiar kink in Otto's thinking. Perhaps it is only a verbal difference. Again perhaps it is a matter of great and far-reaching importance. We shall see.

The Notebook writer has seen two pictures of Professor Otto, but they do not look like the same man. Is he a dual personality? The question has been discussed seriously in the office. It was settled just the other day when Dr. Morrison handed us a letter in which Dr. Otto was asking some "favor" or other. At the bottom was a picture of the writer drawn by himself. The Notebook claimed it at once. Here it is. This is authentic! All other pictures of Dr. Otto are counterfeit!



Dr. Otto is the author of two books that have been read widely: "Things and Ideals," "Natural Laws and Human Hopes." His magazine articles have been many, and his appearances before scientific and educational bodies so frequent as to defy enumeration. We have heard him called "Wisconsin's most popular professor"—and by other professors!

In accepting the original invitation to take part in the Conversation, Dr. Otto expressed appreciation of the breadth of spirit which would open these pages to a free expression of his views. But that is the kind of paper The Christian Century is! Its readers want to know the worst!

Contributors to This Issue

MAX CARL OTTO, see above.

BENJAMIN NATHAN CARDOZO, chief justice of the court of appeals of the state of New York; nominated by President Hoover on February 15, 1932, to be a justice of the supreme court of the United States. Author, "The Nature of the Judicial Process," "The Growth of the Law," etc., etc. This address, delivered before the Jewish Institute of Religion, has been made available through the kindness of Dr. Stephen S. Wise, president of the institute.

ARTHUR B. RHINOW, minister Ridgewood Heights Presbyterian church, Brooklyn, N. Y.; author, "Dialogues of the Soul."

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLIX CHICAGO, FEBRUARY 24, 1932 NUMBER 8

EDITORIAL

The Week At Geneva

AT THE ARMS conference at Geneva the week ending February 13 was devoted to further hearing of general proposals and the statement of general principles by representatives of the several governments. Mr. Gibson's pronouncement on behalf of America was well received and has served, in some measure, as the keynote speech. The British and German statements were in harmony with its general spirit and tenor. M. Tardieu, for France, took an entirely different attitude. The fall of the French ministry by the failure of a vote of confidence in the senate on February 16 need not be too definitely ascribed to the chamber's disapproval of this speech, but it leaves the way open for a modification of the position which was taken in it. Brazil was heartily in favor of abolishing offensive weapons. Italy stood with the United States, and Germany is urging the abolition of submarines, bombing planes, and all other forms of armament devised primarily for offense. Japan took the same view, with some limitations. Poland, with a traditional fear of Russia not less than France's fear of Germany, and better grounded, stood with France for an international force sufficient to repress any nation which may wage aggressive war. So far, the predominance of sentiment is strongly on the side of seeking security through reduction of armament rather than enforcing peace by superior armaments internationally controlled.

A Lull in the Fighting At Shanghai

ANOTHER week has produced no important change in the military situation at Shanghai. The Chinese are still holding most of the Chapei section of the city, including the terminal of the railway to Nanking. Civilians have been evacuated under protection of a short truce; there are unconfirmed reports of the arrival of large numbers of Chinese reinforcements. Bombing by airplane continues. At Woosung, the forts appear to be holding out, although the Japanese claim to have captured the village at their base. It is the opinion of observers, however, that this is only a lull before the bursting of the most savage fighting of the campaign. Japan now has an army of about 25,000 men concentrated in the Shanghai sector, and is in a position to launch an attack of major proportions. If, as seems likely, this attack is seriously resisted by the reinforced Chinese troops, the situation will become more critical, from an international standpoint, than at any time in the past. Even in the comparative quiet of the past few days reports continue of the dropping of shells within the boundaries of the international settlement. When it is remembered that this settlement is divided by only the width of narrow Chinese streets from the native city, it will be understood why any struggle between great armies will create new perils. The western powers are now united in demanding security for their nationals within the international settlement and the French concession of Shanghai. But is it possible, in the excitement of battle, to see that bullets, shells and poison gas—which Japan has announced her intention of using—stay on the proper side of the street?

The League Council Backs The United States

JAPAN was brought face to face with the seriousness of her diplomatic position on February 16 when the council of the League of Nations, meeting without the Japanese and Chinese delegates, formulated what is described as the stiffest note ever dispatched by a league body. Dropping the pretense formerly observed, this note was sent to Japan alone, which indicated that the council has reached the point where it is convinced that the crisis is a Japanese and not a Japanese-Chinese affair. The precise text of the note has not yet been made public, but its general content has been summarized. As so often happens, the newspaper press seems to have mistaken its main significance. Seizing upon the fact that the note closes with an appeal to Japan to observe its treaty obligations, the document has been interpreted as a

sort of tearful and sentimental prayer addressed to Japan's better nature. It is far more than that. If the summaries are correct, it opens by putting the states represented in the council—that is, the major powers—squarely behind Secretary Stimson's note of January 7, so that Japan is now notified that no gains which she may seek to wring out of any of her operations since September 18 will be recognized as valid by the other nations. Thus, at a word, Japan is told that she cannot cash in on her outlaw course and remain in the family of nations. Future treaties, future loans, future international fellowship of all kinds are denied her. She is morally and politically isolated, and that will inevitably mean that she is economically isolated as well. Japan cannot face any such prospect with equanimity. Her economic insecurity is too great. The council has thus transferred the field of decision in the far east from the shell-scarred lines of Shanghai to the throne room of Tokyo. And the opponent Japan must face is the marshalled public opinion of the world.

Judge Cardozo Appointed To Supreme Court

THE first reactions of the press to the appointment of Benjamin Nathan Cardozo to the vacancy in the United States supreme court caused by the retirement of Mr. Justice Holmes seem to be entirely favorable. No appointment within the power of the President is more important than one to our highest court, and this was a particularly large vacancy. The President acted wisely in ignoring both political and geographical considerations and appointing the kind of judge he thought the country ought to have. He happens to be a New York democrat, but his entire record shows him to be completely detached from partisan and local ties. The important thing is that he is a liberal in his principles—which means not that he is an irresponsible radical but that, like his predecessor, he believes that those creative energies which produced our legal system in the first place must be still operative to keep it flexible and adaptable to the changed social and economic conditions of the present time. "The whole subject matter of jurisprudence," he has said, "is more plastic, more malleable, the molds less definitely cast, the bounds of right and wrong less preordained and constant, than most of us have been accustomed to believe." If one may judge from that, and from the revelation of his spirit which will be found in the address on another page in this issue, it may be safely assumed that he will be as firm as was Justice Holmes in the opinion that the fourteenth amendment cannot be twisted by literalistic interpretation into a general prohibition of all experiments in social legislation. That Judge Cardozo is by heredity a Spanish Jew is as little a qualification or a disqualification for high office as the fact that he is a New Yorker and a democrat. But it is interesting to note that so much sound and sensible Americanism can come through a line so remote from the Anglo-Saxon and puritan tradition.

Just What Is a Referendum?

THE STATEMENT ascribed to Bishop E. G. Richardson, the new president of the Anti-saloon league, to the effect that he favored some kind of referendum on prohibition, has given rise to much exultation in the wet press and many rebuttals and corrections from the other side. A careful reading of the explanations given by Bishop Richardson and the anti-saloon press, and direct correspondence with Bishop Richardson himself and other dry leaders, have made it clear that the misunderstanding arose not from any novel and radical views held by the new head of the league, but by his use of the word "referendum" in a loose sense. It ought not to be necessary to refer to Webster to find what a referendum is, but if one does it is only to find confirmation of the general understanding that a referendum is "the practice of referring measures passed upon by the legislative body to the body of voters for approval or disapproval." It is quite evident that Bishop Richardson never had it in mind to give his sanction to any such policy. The Anti-saloon league has steadfastly insisted that there is no more reason to abandon our constitutional method of law-making in this case than in any other. Our federal government is a representative government. Direct legislation has a place in many of the state constitutions, but none in the federal constitution. If there is any great body of citizens who believe that the will of the people can be determined only by direct legislation, let them seek an amendment to the federal constitution which will make a general provision for applying the referendum to all federal legislation.

No Issue Between Anti-Saloon League and Its Head

WITH the league's position, its president is in thorough accord. But in his desire to express the opinion, which is shared by all reasonable drys, that prohibition must rest upon the will of the people, he called attention to the fact that the constitution provides a means whereby the people of the United States can render an adverse judgment upon prohibition if their judgment actually is adverse; that is, let them vote against it in precisely the same way in which they voted for it, by getting their representatives in congress to submit the question to the states and then getting three-fourths of the states to vote for the repeal of the amendment which three-fourths of them voted to enact. In a letter to The Christian Century, Bishop Richardson says: "Whatever justification there is for the misunderstanding of my position arises from two things. First, I stated that the constitution really provides a way by which a referendum could be secured. This I believe. If,

as I pointed out to the reporters, the wets are able to secure thirty-six state legislatures that will ask congress to take steps toward the reconsideration of this question, that to all intents and purposes is a referendum. The other remark that I made that is capable of just misinterpretation was that that was the only kind of referendum 'which I favor.' What I think I ought to have said was that this was the only kind of referendum 'of which I could approve.'" And so, since he did say that there was a kind of referendum which he favored, it is not surprising that some reporters, including The Christian Century's Washington correspondent, reported that he was in favor of some kind of referendum. The mistake lies in the loose use of the word referendum. What he actually favors is exactly what the league favors. It is the lawful and constitutionally appointed method of registering the will of the people, and it is not any kind of referendum at all.

Congress Votes Expansion But Not Inflation

BY A VOTE of 350 to 15 the house of representatives passed the Glass-Steagall bill amending the federal reserve act and making it possible for federal reserve banks to accept from member banks as collateral for loans any type of domestic securities. The ground for this action was the desire to increase the volume of currency and credit and thus to stimulate the return of normal business activities. Since the federal reserve banks are authorized to issue their notes when they make loans on the securities deposited with them, the widening of the list of acceptable collateral means a prospective increase in the actual volume of currency in the country. It is estimated that this may amount to two billion dollars or a little more. And since one dollar in circulation becomes the foundation for six to ten dollars of credit, depending on how fast it circulates, it is reasonable to believe that the volume of available credit will be increased by from fifteen to twenty billion dollars. The criticisms upon this measure amount, for the most part, to the charge that it will produce "inflation." But inflation is a tricky word, chiefly useful not for calm argument but for the denunciation of some policy upon which it is desired to cast discredit. Certainly this policy will produce an expansion of currency and credit. Too much expansion is inflation. But how much is too much? The answer will depend largely upon the economic creed, and still more on the economic status, of the one who gives it. The man who has dollars desires as little expansion as possible, for the more dollars there are in the country (other things being equal) the less each one of them will be worth. The man who has goods to sell will look favorably upon a good deal of expansion, for the more dollars there are the more of them he can get for a given commodity. But the man with dollars wants enough expansion in a time of great stringency to keep business going; and the man with goods to sell wants the expansion limited to such a point that the dollars he is to receive for them will have a reasonable value. What congress is trying to do is to devise a policy which will satisfy both of these desires. To call it inflation is to prejudge the issue.

A Congregation Renounces War

WHEN Dr. Albert Edward Day, minister of Christ Methodist church of Pittsburgh, had finished preaching on "If War Comes," a member of his Sunday evening congregation moved that a telegram, expressing the convictions of the congregation, be sent to the President. Dr. Day, fearful lest such a vote be merely a mirror of a passing emotion, cautioned against thoughtless action and assured those present that no expression would be of value unless it represented matured and deliberate conviction. But the congregation, composed of university teachers and students, public school educators, nurses, business and professional men and women, and social workers, persisted. Accordingly, the following message went from the congregation to Washington:

> The congregation assembled at Christ Methodist Episcopal church, Pittsburgh, Pa., on Sunday evening, February 7th, by an almost unanimous vote, have requested me respectfully to communicate to you their determination never to participate in nor support another war of any kind. This action is taken in loyalty to what they believe to be the spirit of Christ. They do not propose a defenseless nation but a Christian method of defense—the sturdy spirit which guns cannot intimidate, which will suffer rather than inflict wrong, will die rather than kill, will if necessary meet charging infantry with changeless ideals. We urge you to employ every influence at your command to secure a peaceful settlement in the conflict between Japan and China, and to refuse to lead this nation into war upon this or any other occasion of international misunderstanding.

Dr. Day, in telling of this experience, admits that he was surprised to find the extent to which his congregation was at one with him in what he had feared was an unpopular conviction. Might not many other ministers, if their congregations were given an opportunity to express themselves, find that there is far more readiness for the Christian renunciation of war than they have dreamed?

The Brotherhood Of Sport

ONCE more the Olympic games—and once more a raucous international row! To be sure, the games have hardly started yet. Only the winter events have been held, with the skaters and the skiiers and the bobsledders drawing several thousand observers to the little town of Lake Placid, in the Adirondack region of New York. But the row has started, just the same. We have not followed the details of the trouble, for after all, what with the attack on the Woosung forts and the bombing of

Chapei, one war is quite enough to watch at a time. But it seems that there was something wrong about the way in which the judges made the skaters skate, and something wrong about the way in which they made the sledders sled. So Lake Placid (sic!) has been shaken with ultimatums, allegations, atrocity stories and the prospect of imminent fisticuffs. In a matter of this kind we make no attempt to apportion praise or blame, or to distinguish between right and wrong. But we do repeat what was said in these pages at the time of the last Olympic riot. What is the sense in continuing this demonstrated source of international misunderstanding and backbiting? Every four years the world is treated to another of these spectacles. Every time the public is asked to contribute in order to promote international friendship and good fellowship. And every time, by the time the games are over, it is almost necessary to call in the police to pry the athletes' fingers from each other's throats. Cui bono?

Japan and Self-Defense

ON ANOTHER PAGE, we publish a letter from Mr. S. Akamatsu, secretary general of the League of Nations Association of Japan, of which organization the honorary president is Viscount K. Ishii, well known to the American public as the collaborator with our secretary of state, Robert Lansing, in the Lansing-Ishii agreement of 1917. Mr. Akamatsu may be regarded as voicing not the violent militaristic sentiment of his country, but its more internationally minded and liberal opinion. His comments on The Christian Century's editorial, "Why the League Hesitates" (see issue of November 25, 1931), are all the more discouraging just because of the fact that he is a liberal and an official of that organization in Japan which corresponds to our League of Nations association and the British League of Nations union.

It may seem like an academic matter to go back of the present terrifically acute Shanghai phase of the crisis in the far east, and discuss again the Manchurian phase. But the confusion of thought reflected by Mr. Akamatsu's letter is so general, not only in Japan but in our own and other countries, that our progress in dealing with war halts until it is cleared up. Mr. Akamatsu throws the Kellogg pact out of court in the Sino-Japanese crisis. One of his reasons for so doing is his strange claim that there does not exist any "dispute" between China and Japan, and it is "the settlement or solution of all *disputes*" which the signatories to the Kellogg pact have agreed never to seek except by pacific means.

The world will take no stock in such legalistic literalism. Of course there *is* a dispute; it is as clean-cut as any which can arise between nations. China declares that Japan has no right to pass beyond the boundaries of the South Manchurian zone where her troops are quartered under the treaty of 1905. Japan asserts that she has the right. Under the Kellogg pact which both nations have signed there is only one legal course for Japan to pursue, that is to consent to the submission of this dispute to settlement by pacific means.

Besides, Japan, like every other signatory to the Kellogg pact, has agreed to seek the settlement not only of all "disputes", but of all *"conflicts,* whatever their nature or origin may be," by pacific means alone. This word "conflicts" was included in the pact to preclude any such sophistry as that to which Mr. Akamatsu lends his fine mind. It is strange that he overlooked it. He will not try by any sort of casuistry to deny that there exists a "conflict" between his country and China!

Mr. Akamatsu's second reason for ruling out the Kellogg pact from the present crisis is that Japan claims to be acting in self-defense, and self-defense is not forbidden by the pact. This will bear looking into.

In the negotiations, in 1928, Mr. Kellogg held that the right of self-defense is inherent in the pact, as it is in all treaties and all law. He further held that each nation is the sole judge of the circumstances under which it may exercise this inherent right. The Christian Century has upheld Mr. Kellogg from the beginning in both these interpretations, and it continues to uphold him. We reject every criticism of the pact which is based upon its failure to prohibit self-defense. In the nature of the case, no treaty or law can touch the right of self-defense. That right lies below the level where law takes hold, or can take hold, of human action. It is an inalienable right—inalienable, because no law or authority can take it away.

The Kellogg pact has been much criticized on the ground that it gives any nation an unlimited license to claim self-defense for any course it may choose to take, without incurring any responsibility under the pact. It reduces the pact, say the critics, to a hollow form of words. One writer states it graphically when he says that the doctrine of self-defense leaves a hole in the treaty big enough for any war that ever was fought to drive through. Manifestly, this is Japan's conception.

No intelligent court would agree to such an interpretation. The doctrine of the inherent and inalienable right of self-defense is not a doctrine of license, but one of definite restriction. Only that form of self-defense is allowable which *is* inherent, and which *is* inalienable. To set up a bare legalistic claim of self-defense does not meet the requirement of the pact. It must be a self-defense which actually is inherent, which actually is inalienable. And what is it that determines whether an act of self-defense is inherent and inalienable? The answer is obvious and indisputable. An action in self-defense is inherent and inalienable only when no law or legal process is available to which the menaced individual or nation may turn for protection.

If a man is set upon by another man who threatens to do him bodily harm, there is no law or legal process to which in that instant of danger he can turn for protection. He therefore has the right, thus beset, to defend himself with fists or club or gun. He is exercising his inherent and inalienable right. That right emerges then and there just because there is no law, or agent of the law, or legal process of any kind, competent to cope with the instant situation. The right does not emerge if the circumstances are such that the responsibility for action can be turned over to the law. It emerges only when the circumstances are such that to wait for a legal process to take hold would be to play into the hands of the transgressor. That is what is meant by the right of self-defense being inherent and inalienable. The right does not inhere if law is available. It is not always easy, of course, for a court to decide whether, in a specific set of circumstances, the act was self-defensive or criminal, and courts lean towards leniency when the circumstances are dubious. But the invoking of the right always implies that no legal recourse was at hand.

What, then, does the law mean, and what did Mr. Kellogg mean when he expressed the principle that each nation was the "sole judge" of the circumstances under which it could legitimately exercise the right of self-defense? Does not this give the broadest license to every signatory nation, and so reduce the pact to zero? The answer is emphatically, no. It weakens the pact not one iota. The principle of the "sole judge" inheres in every treaty or law that man ever made. It could not be otherwise, because, by definition, the kind of self-defense which inheres in every law is that which is exercised under circumstances where no legal process is available, and it is obvious that only the individual or nation attacked can judge of the existence of such circumstances. Action must be instant; law is unavailable; there is no opportunity for appeal to any other "judge"; therefore the menaced individual or nation *must* be the sole judge.

If, however, a legal process is available, there is no inherent right of self-defense, and the doctrine of the "sole judge" cannot be invoked.

This is of vital importance in interpreting the Kellogg pact. Under it, no kind of self-defense is legally supportable except genuine self-defense. Merely to claim self-defense, as does Japan, does not justify the claim or create the right. The right may not be arbitrarily exercised. It is subject to review and to a judgment. Nor is it a privilege granted. On the contrary it is a distinct limitation put upon the signatory nations—the only right of self-defense which they are allowed to exercise is limited to circumstances in which the right is inherent and inalienable, that is to say, in which no legal process is available. No other construction can be put upon this treaty or upon any treaty or any law, whether domestic or international.

Japan has not convinced the world that her claim of self-defense was of this character. On the contrary, the whole world knows that it was not. Her claim of self-defense is a monumental fiction, a cynical mask behind which to work her will in China. "Bandit hunting" in Manchuria, beyond the zone of Japanese jurisdiction, is not inherent self-defense.

Japan confronted no situation of instant peril. A legal course of action was available. She is a member of the League of Nations under whose covenant she had given pledges to bring before it any matter menacing her peace or her interests. Japan did not do so, nor did she invoke a conference of leading nations signatory either to the nine power treaty or the Kellogg pact. Instead she *took the law into her own hands* when she had no "inherent" or "inalienable" right to do so, and under circumstances where a legal and pacific procedure was clearly available.

We do not discuss the merits of Japan's ambition to rule Manchuria. It is more than conceivable that the league or some other arbitral or judicial tribunal would have awarded her a mandate over Manchuria by due process of law, if, under any of the above treaties, she had presented her case for pacific settlement. She would have had, we concede, an arguable case. But Japan has not a leg to stand upon in defense of her high-handed resort to war as the instrument of her national policy.

Mr. Akamatsu's references to Great Britain's landing of ten thousand troops in Shanghai five years ago, and to the bombardment of Vera Cruz by the United States gunboats, are all beside the point. Both these events occurred *before the Kellogg pact was signed.* Neither of these actions could be defended now that war is outlawed. Nor has the United States made a reservation of the Monroe doctrine from the operation of the Kellogg pact. Nor has England reserved "certain regions" from its operation. These two nations, like Japan, solemnly renounced war as an instrument of their national policy. The United States has renounced war as an instrument of the Monroe doctrine as well as of every other national policy. And England has renounced war as an instrument of her policy in "certain regions."

There can be no shuffling here. All that these two nations did in connection with the Kellogg pact as related to these two "doctrines" is, in effect, to announce to the world that their respective "boundaries" which they will defend against a violator of the pact include the Monroe doctrine and "certain regions." But their agreement to settle all their international disputes or conflicts by pacific means is no less explicit and binding in relation to the Monroe doctrine and "certain regions" than is the application of the Kellogg pact to any other kind of dispute or conflict.

By Japan's course in Manchuria she confesses that she did not put an honorable signature to the Kellogg pact which she signed. Mr. Akamatsu does not answer the question which we asked in our editorial: If what Japan is doing in Manchuria is not the use of war as an instrument of national policy, what did Japan think she was signing when she signed

the pact? Until some Japanese apologist can put a positive and substantial meaning into the words of the pact, over and above the kind of thing which Japan is now doing in China and which she exempts from the operation of the pact, the world will hold that Japan signed it either as a hollow form of words, or without any honorable intention of living up to its solemn realities. In either case, she stands before the world with her national honor stained as no nation's honor, certainly not Germany's, has been stained in the history of modern civilization.

A Charter for a Christian Social Order

IS THE nation sufficiently awake to the importance of the actions taken at the recent convocation of the Protestant ministers of Ohio? The full reports of this gathering which have appeared in these pages (see The Christian Century for February 3) and elsewhere have commanded the attention of churchmen. But does the public in general realize how indicative the actions taken at Cleveland were of the growing social realism and demand for drastic change which characterizes the Protestant ministry?

More than six hundred ministers, drawn from the whole gamut of denominations, sat in the gathering at Cleveland. These men represent a fair cross-section of American Protestantism. They lead churches in a state which has traditionally been a stronghold of that agrarian and industrial conservatism which has operated to fill the evangelical pulpits with preachers who have found vent for their social and political conscience in fighting the liquor traffic. Beyond that, they have been, in the main, content to vote the republican ticket. If now the ministers from the churches in such a state are espousing radical positions, that is good reason for believing that the Protestant clergy as a whole is getting ready to adopt a much more critical attitude toward the present social order than has hitherto seemed possible.

The ministers who made up the Ohio convocation approached their consideration of the present social order under the impetus supplied by their discussion of the war issue and the conscience issue. On both these, they had, by close votes after exciting debates, in which the younger men seemed in general ready to take more advanced positions than their elders, adopted resolutions which naturally claimed the major attention of the daily press. In respect to war, the convention voted: "We renounce completely the whole war system. We will never again sanction or participate in any war. We will not use our pulpits or classrooms as recruiting stations. . . . We will not give our financial or moral support to any war." In respect to conscience, the convention adopted as its own the "Declaration of an American Citizen" which has been published in so large a portion of the church press.

It is perhaps not remarkable that a gathering which was ready to take such positions as these should, when it moved on to scrutinize "the principles upon which the present economic system is based," have adopted what amounts to a declaration that the capitalistic order is in opposition to the principles of Jesus and that only a socialist society can be consistent with the ethical requirements of the kingdom of God! In the light of the stand taken by the Ohio ministers, the charges made against the Protestant churches by outraged officers of commerce associations, by professional red-hunters, and by frightened ladies who tremble at any possibility of change in the status quo are seen to be justified. The Protestant ministers of Ohio *have* definitely aligned themselves as opposed to the present social order, and as demanding its complete re-making. And they have done this in the name of religion!

The report adopted at Cleveland opens with an extended and brilliant analysis of capitalism. Against this as a basis for society three principal indictments are brought in the name of the human values which religion is set to conserve—that it has led to unbridled individualism in business practices; that it has led to the exaltation of profit as the chief end of business, and that it has made competition its chief method of action. After developing these three charges—with incidental acknowledgment of certain benefits which have flowed out of capitalism—the report proceeds in this fashion:

"A just regard for human beings has never been central in the capitalist system. Labor has ever tended to become an instrument to further the acquisitive aims of those who own and control. We are driven by the very logic of the facts to look upon this tragic tide of human misery as directly the result of the operation of these principles which we cannot square with the teachings of Jesus:

"1. We do not believe in the principle of socially irresponsible individualism as it operates in economic affairs. No man in a Christian society has a right to live wholly unto himself. They that are strong ought to bear the burdens of the weak. The family, the state or the church would disintegrate on any other basis, and society cannot survive without a social aim.

"2. Human life is paramount and its safety is only guaranteed when the aims of life are spiritual and not material. The profit motive as a dominant aim in life cannot be reconciled with the Christian ethic. The handwriting is on the wall against any system which puts a material goal above the interests of human life.

"3. A Christian community must necessarily be built upon the cooperative method of life. If this means that the strong and the privileged will get less, it also means that the weak and the underprivileged will get more. It means that the competitive struggle for bread will give way to a cooperative effort to insure security and the necessities of life. The achievements of cooperation already attained in many agri-

cultural fields may well be extended to other areas of the social order."

On the basis of these general principles, although without charting "the details of a new economic order," the Ohio convocation demanded that there be a change in society to achieve these ends:

"1. The objective for which all economic activities should be carried on is the enrichment of the life of the whole people. Human wellbeing, not profits, is the end to be kept in view.

"2. In order to attain this end we should bring about:

"a. A more thorough social control of economic activities to replace the anarchistic individualism which characterizes the present economic order, by means of cooperative industry, government regulation or government ownership.

"b. A more equitable distribution of wealth than now obtains. The immediate steps in this direction are a minimum wage level adequate for healthful living for the wage earner and increased taxation of the higher levels of income to support such common services as education, health, recreation, unemployment insurance and old age pensions.

"c. Economic planning. This should include a coordination of economic resources, an elimination of the enormous waste of the present competitive system, and an adjustment of production to fundamental needs. In any scheme for such planning the government must be an important factor.

"d. A harmonization of the economic activities of separate nations with the requirements of wholesome international relations. This would recognize that world peace and good will cannot be secured or maintained unless present economic imperialism be definitely curtailed and separate nations cease to attempt to build their own prosperity at the expense of other peoples."

No words of comment could possibly add to the significance of such a document. All that needs to be kept in mind is the body that adopted it, and the fact that—in contrast to the resolutions on war—it was adopted without any open opposition. When the ministry of the church begins to speak in this fashion of the society in and from which the church maintains itself, vast movements are afoot. And these ministers, if they mean to live up to their own declaration, will shortly find themselves involved in a struggle that will require of them a quality of courage fully equal to that displayed by the greatest heroes of the church in any past age. They have outlined here a charter for a new society, and no society ever faced revolution without exacting martyrdom of some of its critics.

Revelation

HOW far apart from bounds and creeds
The poet's way.
He cannot be concerned with night
Who knows the day!

CATHERINE CATE COBLENTZ.

"And Now, Sir"

EDITOR THE CHRISTIAN CENTURY:

SIR: They say that the peroration is going out of fashion. You would miss it, I know, as much as I; there is something fine in the sight of the orator, folding up his notes, striking a gesture like that of a Roman senator, and saying, "And now, sir, I have done; but . . ." and here will come a passage in which he lets himself go, rising to peak upon towering peak of eloquence till, to the thunder of cheers, as the reporter will put it, "he resumes his seat."

We shall miss the peroration. If ever the time comes when the speaker says at the end of his oration, "That is about the size of the matter," we shall long for older days. There was something dignified about the peroration. The preparation of it, too, was an excellent discipline. For the lack of this preparation many speeches are ruined. That last rambling five minutes in which the speaker is clearly trying to find a way of ending—how terrible it is!

The Greeks, who knew more of such matters, did not end on a passionate word; they believed rather in a more subdued cadence. But they *did* plan the end in a becoming way, and nowhere are there more perfect closes than to the great Greek orations or to the dialogues of Plato.

The real temptation of the speaker ending is to be found in the impulse to say too much. How many preachers would like the members of their audience to take their closing words "at the foot of the letter"? The speaker is wrought up; he is carried away by the emotion of the hour; he feels that he has not said enough, so before he sinks he soars high into the firmament. But his end may have no connection with the previous part of the speech. He may have treated a subject from a strictly business point of view, and end on a note which would have been more becoming on the lips of St. Paul. Gentlemen, called to speak to church assemblies, feel that they must end with some pious reflections, even as the child said when the bishop came to dinner, "For God's sake pass the mustard." But such perorations from statesmen and others visiting church assemblies deceive nobody, least of all the speakers.

Poetry is or was much favored as the material for perorations. Preachers used either hymns or the "St. Paul" of F. L. Myers, or if they were mature in years, the "In Memoriam." When you heard them you could see the quotation coming afar. Of course, they were right to use only familiar lines. An audience does not like to end on strange quotations. It prefers the old, long-familiar, satisfying lines, which remind it of the late Dr. Epaphras, who loved those lines and quoted them once every quarter in his long and fruitful ministry.

And now, sir, I have done. "It has been said by no less a seer than——" You will be able to fill in the blanks in this peroration.

Ever yours to the end,

QUINTUS QUIZ.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

First Cycle, Third Spokesman:

Max Carl Otto

THE TWO POINTS of view so far represented are forms of theism. Below the differences that have appeared and may yet appear between them, they unite on a belief in God; they cooperate in the attempt to show the logical validity of such belief and its supreme personal and social value.

The position which I mean to advance is based on an affirmative faith in the non-existence of God. We look in different directions. The routes we travel part with the first step.

Whether this outlook is to be called atheism or agnosticism depends upon how we conclude to define the terms. Atheism, in the generally accepted meaning, is dogmatic: knows that no God exists and that the religious aspirations of men and women are illusory. The distinguishing mark of an atheist is his assurance that God can be known not to be. Agnosticism, in the same generally received sense, is negative or neutral. The agnostic is thought to sit on the top rail of the fence, having the theistic landscape on the right hand, the atheistic on the left, and not leaning in the slightest degree to either side.

A Personal Experience

For the sake of clearness, I should like to distinguish my position from both of these. There was a time when I believed in God and in his loving concern for mankind. In the course of experience the theistic faith to which I clung through some of the most critical circumstances of my life, had to be given up. A period followed of doubt and struggle. Gradually a new faith took shape, a faith as affirmative as the old one, though now in the non-existence, rather than in the existence, of God. It is important to emphasize this fact of affirmation. One can be *without* a belief in the *existence* of God or *have* a belief in the *non-existence* of God. The two are by no means identical. Each implies distinctive further beliefs and each eventuates in distinctive commitments as to ideals and conduct. The general point of view which I hope to develop—I repeat that this is said in the interest of clearness—is associated with an affirmative faith in the non-existence of God.

A difficulty encountered in any serious discussion, and especially in one of this kind, is that it must be carried on with words. All words are ambiguous, many words are vague in meaning, and every word is responsive to the mood of the man who uses it. Of all the inventions of the human mind, language is still the greatest. Yet so many influences, psychic, social, contemporary, traditional, are at work to darken and confuse the intent of what we say, that the puzzle is how language can serve the purpose of communication at all. "Do you understand me?" Robert Louis Stevenson was once asked; and mindful of the language predicament he replied: "God knows; I should think it most unlikely."

But we are incurable talkers, wedded to the use of words however we may abuse them. And so long as the talk is of simple concrete objects near at hand, the chances of being misled are negligible. The thing referred to acts as a check on the waywardness of discourse. When, on the other hand, the talk is of something complex, abstract, and remote, something that cannot be directly pointed to or inspected, the probabilities are all the other way. In some cases a temperamental difference appears. Some persons endeavor more than ever to make necessary distinctions, to keep meanings as clear as possible, and to have an eye on the tendency of language to become its own object. Other persons repudiate these obligations. They act as if it were a virtue to love darkness rather than light if your intentions are good. Under their manipulation conceptions are dimmed or replaced by vague intimations. One boundary line after another is obliterated until the whole substance of things swims in mist.

Use of Language

If I am to speak frankly, which I assume is what each of us is expected to do, I must admit that Mr. Wieman's opening contribution to this discussion seems to me an example of the irresponsible use of language just referred to. At any rate, without further evidence, I refuse to believe that the vacillation of meaning which characterizes it is premeditated, resorted to in order to placate opposing demands.

The first paragraph is clear and straightforward. God is declared to be a present, potent, operative, observable, superhuman, though not supernatural, reality. He is said to be "more worthy of love than any other beloved." He is described as "one to whom men can pray, and do pray, and who answers prayers;" as one who "brings human life to highest fulfillment when men commit themselves to him," and without whose aid human life is doomed to destruction. The idea conveyed is unmistakable. God is a superhuman personal being worthy of passionate love and responsive to the needs of human beings who turn to him for help. I can well imagine how

readers in whose lives faith in a loving personal God holds an important place were reassured by Mr. Wieman's introductory words. They must have been correspondingly shocked and disillusioned when they read the fifth paragraph, where God is defined as "that interaction between individuals, groups and ages which generates and promotes the greatest possible mutuality of good." They must have felt themselves let down. For God now ceases to be in any everyday sense a person; he becomes a process of interaction, something that is referred to as "It," rather than as "He." From the fifth paragraph to the end of the paper, impersonal and personal pronouns are used indiscriminately in referring to God. The effect is bewildering, until one gives up the attempt to make sure which concept is actually preferred by the author.

Definition of God

The problem of understanding what Mr. Wieman means grows still more difficult as the definition of God is enlarged to its full orb. "God in this, his absolute nature," he says in paragraph eight, "is a total system of patterns constituting supreme good, partially in this world as a process, but extending far beyond this world to include the highest possibilities of glory and blessedness that may ever visit this universe at any time throughout the entire span of its existence; and including, furthermore, whatsoever higher possibility there may be which chance may prevent from entry into our world at any time." We now have three conceptions: God as a person, as a process of interaction in the existing world, and as a metaphysical structure more vast than the universe. In view of the notorious malleability of theory, it would be rash for one to assert that this theoretical trinity cannot be theoretically unified, although I fail to see how. I do claim, however, that three such actualities could not actually be one. But this phase of the subject had better be postponed until the simpler question, whether Mr. Wieman regards God as personal or impersonal, has been decisively cleared up by him.

It was gratifying to find, when I came to read Mr. Macintosh's article, that he has been troubled by the ambiguity which troubles me. "For a considerable while," he says in paragraph six, "many interested readers watched the agile movements of Mr. Wieman's mind, his skilful balancing between an affirmation of theism and its denial, somewhat as a crowd might follow the performance of a tight-rope walker at a circus." According to Mr. Macintosh, Mr. Wieman has written now for, and now against, a personal God. Three years ago he seemed willing to attribute personality to God, while in his latest book he rules personality out. What I have been contending is that Mr. Wieman, if I may borrow Mr. Macintosh's simile, is still on the tight-rope, trying to balance himself by means of personality on one end of the stick and impersonality on the other end—an unbecoming, not to say hazardous, performance for a theologian.

Mr. Macintosh offers a criticism of Mr. Wieman's general method of demonstration which I hope he will permit me to endorse. He suggests that an easy way to prove the existence of God to the satisfaction of everyone, is to reduce the definition of the term until it means no more than everyone, even the confessed atheist, will have to admit to exist. Thus the definition of God virtually proves his existence. He rightly questions this procedure on the ground that it gains assurance *that God is* by drastically subtracting from *what God means*. I might prefer to say that the word God is made to stand for so much that it loses all distinctive meaning, but the two statements come to the same objection: that distinctive meaning is sacrificed to the appearance of demonstration. Belief bought at this price costs too much. It not only impoverishes the religious life which Mr. Macintosh regards as of great importance, but it tends to dissipate the mental discipline so laboriously and slowly achieved by men. A decade or more ago, Nancy Barr Mavity wrote a paragraph in regard to proof by dilution into vagueness which seemed to me then and seems to me still, of more than ordinary significance. It might help matters if we who are engaged in the present undertaking kept her admonition in mind. "The one thing needful," she wrote, "is not that we should find blanket terms under which we seem to agree, but that we should drag out our disagreement into the clearest possible light, and so find out what we are talking about. Not only our language, but our intelligence, suffers from preferring vague unity to distinct differentiation."

Certain Questions

Before leaving Mr. Wieman, I am disposed to put a number of propositions before him in the hope that he may think it desirable to consider them and so perhaps answer certain questions that remain in my mind: (a) If, as stated in paragraph nine, God as the total system of patterns constituting supreme good, is eternal and changeless, it is not this God, is it, who hears and answers prayer? (b) In paragraph seventeen the statement is made that what people pray to under any concept of God is an interaction. I do not understand very well this way of speaking. It might help if a concrete illustration were given of a devout man or woman praying to an interaction and receiving an answer to the prayer. (c) In paragraph eight God, in his absolute nature, is spoken of as including "whatsoever higher possibilities there may be which chance may prevent from entry into our world at any time." What is signified by the word "chance." What is it that can *prevent* God from realizing certain possibilities for God in our world? (d) The interpretation given in paragraph fifteen to the thought of Jesus regarding God as Father, is not convincing to me. What evidence is there that when Jesus said Father he meant "that

which makes for the greatest mutuality"? Are we not rather entitled to suppose that Jesus meant *He who?*

Agreement and Disagreement

Turning to Mr. Macintosh's presentation of his views I found myself at once in a more comfortable atmosphere. This is not because we are in agreement. It will transpire that we disagree radically. We disagree as to the existence of God and much else; the existence of a substance-like self, for example, a perceiving, thinking, psychic entity which *has* ideas and *to* which objects are *presented*. I see no reason for believing in such a self, any more than I do for believing in the Great Self he calls God. Such differences in conviction are among the most deep-going that can divide men. No; it was not discovered agreement in opinions that brought relief; it was the discovery of a certain integrity of mental processes, a certain frank artlessness and dependableness of language. I no longer felt as if some one were telling me that a screwdriver is a hammer you saw boards with. Mr. Macintosh talks about what he purports to talk about. You get what you came to get, not something entirely different. Moreover, his paper is a human document. If I understand him he has in mind the daily religious life of perplexed men and women. And he is thinking of those who have taken upon themselves the responsibility of spiritual leadership for these men and women. Instead of trying to solve a rationalistic puzzle of interest to the academic minded, he aims to establish for mankind at large, on the basis of identifiable human experience, the right to an authentic faith in a Divine Being who is actively interested in the human search for truth and goodness and beauty. If I am ever persuaded that a God exists, it will be an approach to him from this human side that will accomplish what now seems impossible.

There are nevertheless two things which I make bold to ask Mr. Macintosh to do. I wish he would tell his readers just why he believes that there *ought* to be a God, ought to be in the sense that it would be well if there were. What makes him believe that an "essentially personal cosmic Power" would also be "a Superhuman Spiritual Being" and "an intelligent loving moral Mind and Will, great enough in wisdom and power and favorable enough to human well-being to do for man not what man ought to do for himself but what it is infinitely desirable to have done and what man apart from such a God cannot reasonably be expected to accomplish for himself"? Is it not more likely that a great Cosmic Power would be as indifferent to the well-being of men as men are indifferent to the well-being of ants? Indeed, I am convinced that a Cosmic Being, if such existed, would be unable to appreciate the true, the good, the beautiful, as these are experienced in the life of humankind, even as a human being is unable to appreciate the satisfactions peculiar to the world of fish and fowl. Man is deceived, I think, when he believes with Mr. Macintosh that he may turn to God "with a view to a more effective production of the highest values of life," or when he trusts to God "for adequate conservation of those higher values beyond the limits of man's own power." He not only deceives himself but neglects the fullest investment of his own powers and the fullest use of the forces about him in the cause of making human life a noble and a happy enterprise.

The second thing I would have Mr. Macintosh do is make good his promise given in paragraph three. Drawn off into an examination of Mr. Wieman's position, he all but forgot that he had proposed to face the question of God's existence. I am very happy that he wrote his penetrating criticism, especially paragraphs nine and ten, which appear to me devastating; but I hope that he will still carry out his announced intention.

One Particular Situation

Perhaps it might be well, before I conclude, to say a few words in direct exposition of my own viewpoint, a viewpoint which I mean to elaborate as we go on. Those who think deliberately about problems of human life and destiny, usually regard it as necessary first of all to make sure of great general truths in the light of which the particulars of experience may then be interpreted. If it is a question of religion, they must first define and establish God; if it is a question of morals, they must first formulate and prove an ultimate principle of ethics; if it is a question of logic, they must first devise and make sure of a theory of knowledge. And so on.

Life has taught me to pursue an opposite course: to take the *particular situation* as authentic, to interrogate *it* for light and leading. Every particular situation is of course interwoven with other situations. It reaches out as it were about itself and into the past and future. But a circle does not lose its center because it has a circumference. I have learned that it was the search for the good life that gave rise to the concept of God; that moral customs gave rise to ethical principle; that everyday thinking, with its ups and downs, gave rise to logic. It was not the other way around. After the same manner, worthy philosophies of life, worthy programs of living have been, are, and will be the outgrowth of specific loyalties to the better alternatives offered in acting, feeling, and thinking. In these critical days it would be comic, if it were not tragic, to see men who are sincerely in search of the most meaningful life, succumb to the error which has dogged the course of history; see them mistake for cosmic realities the projection of their deepest wants on distant clouds; see them so fascinated by the transfigured sublimation of the heart's desire that they turn themselves and encourage others to turn from the flesh and blood, the intelligence and good will, on which they have been and are dependent for every blessing their brief and troubled existence can yield.

The Conversation will be continued next week with Professor Wieman as the spokesman.

Values

By Benjamin N. Cardozo

DEFYING an ancient canon of the rhetoricians, I begin with an apology.

I do not know whether I have the right to talk to you today. I have felt that to earn that right I should be able to say to you that your beliefs are wholly mine, that the devastating years have not obliterated youthful faiths, and that in the darkness of the universe I can see with clearness and certainty a consoling shaft of light. Unable to say this, I have wondered whether my message could be of worth to you—to you who are going forth to spread the teachings of religion—wondered whether with good cause you might not even resent it as an impertinence; at the very least whether fitness and good taste might not exact another spokesman for the lesson of the hour.

Transcending the Physical

The great spiritual leader who has given to this institute the dignity and glory of his leadership has talked with me about these things, and has brought me to believe that my troubles are unreal. He has said that a message would be welcome from anyone who has been able, however black the depths of nescience, to hold fast to certain values transcending the physical and temporal. He has assured me that what such a one would say would be listened to without resentment, and even indeed with gladness, by those of greater faith, with the gladness born of the perception that what is noble and high and sacred reveals itself in many forms and is discerned in many aspects by the faltering sons of men. Sixty years and more ago Huxley published to the world a memorable volume which is known by the title "Lay Sermons and Addresses." A lay sermon by one whose beliefs are not so very far removed from Huxley's is what you will hear from me today. And to hold fast to what your leader said to me, to shelter myself squarely behind the shield of his authority, I am going to talk to you of "values."

A theme is here, not for a brief fragment of an hour, but for a lecture, a series of lectures, a volume, almost one might say, a library. What values shall we choose—those of today, or of tomorrow, or of a future that is close at hand, or of the unplumbed future, trackless as the sea? Every one of them is a good. Let us not make the blunder of decrying any of them. Asceticism has made that blunder at times, and has suffered for its partial view of the shifting aspects of reality. The values of today are good, and those of tomorrow are good, and those of a future that is not remote, and those of the unplumbed future, trackless as the sea. If we could have them all, it would be well, but seldom can we have them all. There is need to make a choice. How shall it be guided? Not all of us will make the same choice, not all of us ought to make the same. What choice is it worth while to make if one feels the mystery of the universe more deeply than one's fellows? What choice will be made by you? Before that question is answered, let me tell you an anecdote. Let me tell you of the choice that about four centuries ago was made by someone else. Let me tell you of the choice that was made by Tycho Brahe.

Tycho Brahe

Tycho Brahe was born in Denmark of goodly lineage, and educated in youth at the University of Copenhagen. He thought in his boyhood that he would like to study law, but he became diverted from law to the study of astronomy. While yet a young man he discovered a new star, and the discovery brought him fame at home and in many distant lands. Denmark had a king then who was a patron of learning, and the king built an observatory for Tycho at the center of a little island, and Tycho called the place Uraniborg, the "city of the heavens." Here for years and years Tycho worked by day and night, watching the heavens by night, and figuring his observations by day, till star after star with exquisite precision had been set down upon his chart. But Frederick, the king, died, and young Prince Christian came upon the throne with a host of flippant courtiers, who grudged the treasure that had been lavished upon the upkeep of the observatory and this feckless charting of the stars. They could not see the value of it all, and so at last messengers went forward in the name of the new king, who were to visit Tycho Brahe, to learn, if they could, the use of all his labor, to quiz him about it and to pit their values against his.

Laughing at the Seers

You will find the tale set forth with moving eloquence and beauty in a poem by Alfred Noyes, the noble and inspiring poem which he calls the "Watchers of the Skies." The messengers asked what Tycho had been doing these five and twenty years. He showed them tables of the stars, seven hundred set down, each in its proper place. "And is this all?" they said. "Not all, I hope," said Tycho, "for I think before I die I shall have marked a thousand." You can almost hear their laughter, can you not? All the prophets and the seers have listened to the like. Einstein has heard it in our day, and every lover of truth and beauty, every man who has seen visions and tried to live them in his life, has heard the same sardonic mirth. To what end, said the messengers, to what end the travail and the waste? Show its uses to us now, show them now before we go. Resounding through the centuries I hear familiar echoes. Never a philosopher has lived, nor

---

An address delivered at the commencement exercises of the Jewish Institute of Religion, May 24, 1931.

MICHIGAN STATE NORMAL COLLEGE LIBRARY

a saint nor a scientist nor an artist, but has been summoned to a like proof—to show the value for today—not the value for the unplumbed future, but the value for today. I will read you Tycho Brahe's answer as I find it in the poem:

"In the time to come,"
Said Tycho Brahe, "Perhaps a hundred years,
"Perhaps a thousand, when our own poor names
"Are quite forgotten, and our kingdom's dust,
"On one sure certain day, the torch bearers
"Will, at some point of contact, see a light
"Moving upon this chaos. Though our eyes
"Be shut forever in an iron sleep,
"Their eyes shall see the kingdom of the law,
"Our undiscovered cosmos. They shall see it—
"A new creation rising from the deep,
"Beautiful, whole.
"We are like men that hear
"Disjointed notes of some supernal choir.
"Year after year we patiently record
"All we can gather. In that far off time
"A people that we have not known shall hear them
"Moving like music to a single end."

They could not understand—the messengers who had come to appraise the values and report. They went back to the king, their master, and they said that Tycho Brahe's dreams were fruitless, and worse than fruitless, perilous, since "any fruit they bore would fall in distant years to alien hands." Tycho went forth to exile, and Uraniborg, City of the Heavens, went down into the dust.

"Yes, I still hope," he said,
"Yes, I still hope in some more generous land
"To make my thousand up before I die.
"Little enough, I know—a midget's work.
"The men that follow me with more delicate art
"May add their tens of thousands; yet my sum
"Will save them just that five and twenty years
"Of patience, bring them sooner to their goal,
"That Kingdom of the law I shall not see.
"We are on the verge of great discoveries.
"I feel them as a dreamer feels the dawn
"Before his eyes are opened. Many of you
"Will see them. In that day you will recall
"This, our last meeting at Uraniborg,
"And how I told you that this work of ours
"Would lead to victories for the coming age.
"The victors may forget us. What of that?
"Theirs be the palms, the shouting and the praise,
"Ours be the fathers' glory in the sons."

That was Tycho Brahe's choice of values. If you are true to your mission as sons of this institute of religion, summoned from this day forth to live its deepest verities, your choice will be the same. The submergence of self in the pursuit of an ideal, the readiness to spend oneself without measure, prodigally, almost ecstatically, for something intuitively apprehended as great and noble, spend oneself one knows not why—some of us like to believe that this is what religion means. True, I am sure, it is that values such as these will be found to have survived when creeds are shattered and schisms healed and sects forgotten and the things of brass and stone are one with Nineveh and Tyre.

I have spoken of a man who was one of the famous of the earth, whose name has re-echoed through the corridors of time. Let us not make the blunder of supposing that to live in communion with these ineffable values of the spirit, to spend oneself utterly in sacrifice and devotion, is a lot reserved for a chosen few, for an aristocracy of genius, for those that will be ranked in history among the mighty or the great. Not so, friends and brothers. To the glory of our humanity, the lowly equally with the mighty may be partakers in this bliss. I have seen it in my own life, and so I am sure have many within the compass of my voice. Along the common ways I have walked with men and women—you would not know them from the crowd—I have walked with men and women who had made the choice of Tycho Brahe. They had made it in humbler forms, by love, by gentleness, by sweetness, by devotion, by sacrifice of self within the narrow circle of the home; but, be it said to their undying glory, they had made it, none the less. We know it when death takes them if in hours of pride and darkness we have been blind to it before. The life seemed simple while it lasted. We may not always have been conscious of its beauty. The end comes, and behold it is illuminated with the white and piercing light of the divinity within it. We have walked with angels unawares.

The Values of the Spirit

This is the summons that I give to you today. These are the values—the values of the spirit—that by your witness shall prevail. I have been reminded by Felix Frankfurter of the noble words of Huxley in celebrating the opening of Johns Hopkins university. "I cannot say," said Huxley, "that I am in the slightest degree impressed by your bigness (i.e., the bigness of America), or your material resources as such. Size is not grandeur, and territory does not make a nation. The great issue about which hangs a true sublimity, and the terror of overhanging fate, is what are you going to do with all these things? What is to be the end to which these are to be the means?" So it is, my friends, with all the teachings of universities and schools. The learning and the wisdom stored in many books have been taught to the youth, the rabbis of the future, who have come together in these halls. All the study has been wasted except in proportion as it strengthens them to make a choice hereafter between competing and conflicting values. It is wasted unless it strengthens them to the choice of Tycho Brahe.

One life I have singled out as the subject of my parable. I could have chosen many others, the lives of men and women of our race, the lives of prophets and saints and heroes and martyrs, who were kinsmen in spirit of that watcher of the skies. In persecution and contumely they knew that there were values of the spirit greater than any others, values for whose fruits they would have to wait, "perhaps a hundred years, perhaps a thousand," values whose fruits might elude them altogether, yet values to be chosen, un-

falteringly, uncomplainingly, with cheer and even joy. What does a ministry of religion mean if it does not mean the preaching and living of that truth? For what have we come together this morning, in the springtime of the year, unless to say to this little band of eager men, still in the springtime of their lives: You are going forth today as preachers of the eternal values. You will find mockery and temptation on the highways, and for the values that you hold to be eternal many a tinsel token will be offered in exchange. Sycophants and time-servers and courtiers and all the lovers of the flesh pots will assail you with warnings that you are squandering the happy days under the sun, and will ask you to tell them to what use, just as in the Danish city of Uraniborg, City of the Heavens, the messengers of the Danish king taunted and challenged, and drove at last into exile, that other watcher of the skies. Then will be the time when you will need to gird yourselves with the strength that this institute of religion, this institute of the better life, has striven with all her might to bestow upon her sons. Then will be the time when you will need to bethink yourselves of the values that were chosen by the prophets and saints of Israel, and by the goodly and the noble of every race and clime. You will remember in that hour the choice of Tycho Brahe.

When the course is finished, when the task is ended, when the books are closed, may the last appraisal of all values reveal his choice as yours.

Washington

By Paul Hutchinson

BY PROCLAMATION of the President the nation is to devote the period between February 22 and Thanksgiving day to celebration of the two hundredth anniversary of the birth of George Washington. Extraordinary preparations have been made for this celebration. All postage stamps are to bear the image of the first President. All schoolrooms are to display his portrait. Thousands of cities and towns are to hold special commemorative exercises. Periodicals are asked to devote large space to the presentation of Washington's virtues; most of the book publishers include some Washington item on their list of current offerings. A general pilgrimage to the hero's home and grave, and to the national capital which bears his name, has been projected for the coming summer.

Every patriot will rejoice in this celebration. But every intelligent patriot will wish that it may be kept in close contact with realities, both as to the facts concerning Washington and the spirit in which we celebrate his fame. Washington has always suffered from his friends. Generations of American school children have learned to compare the stiff, aristocratic, icily regular Virginian, to his disadvantage, with the more homespun heroes of our national history. And now there is more than a chance that, before these nine months are ended, the effort to "sell George Washington" to the country, by the strident ballyhoo method through which the directing genius of the enterprise has projected the official program, may once again detract from Washington's fame. Before it is too late, someone should whisper in the ear of the Honorable Sol Bloom—who has come to the distinction of managing this bicentenary by way of a career in managing theaters, publishing popular songs and holding down a Tammany district in congress—that George Washington does not need to be sold to Americans.

There is a further danger in which Washington's fame stands as this anniversary period opens. In the closing years of his life, Washington found himself in the unhappy position of a pawn in an intense partisan struggle. Having been hailed by one party as the possessor of superhuman virtue and the fount of superhuman wisdom, he was accordingly assailed from the other camp as a menace to his country's liberties. The experience did much to embitter the closing days at Mount Vernon. But it may be repeated in connection with the bicentenary. Already there are signs that a portion of the press and of the political leadership of the country means to seize upon this celebration, not to do Washington true honor by showing the greatness of his character to his countrymen, but as a means of promoting a partisan and a warped interpretation of his meaning for our national history.

A New Washington Emerges

What was there about George Washington that makes the nation eager to mark this bicentenary of his birth? As the mists of history rise, as the myths of the early idol-makers are stripped away, as the patient investigations of the examiners of original sources yield their rich stores of hitherto unknown or unconsidered fact, one curious result almost immediately appears. George Washington will be commemorated in 1932—by those who commemorate him intelligently—for very different reasons from those which inspired the celebrations that were held in 1832. The "Father of His Country" is as worthy of honor now as then. Indeed, with the newer understanding of what manner of man he was, the measure of honor accorded him should increase. But, except to those who persist in living on myth and illusion, the Washington of this second centenary must appear quite unlike the august figure before

whom the nation was bidden to bow down a hundred years ago.

A Man Among Men

That stiff and stuffy Washington foisted on a credulous nation by Parson Weems, that paragon of all the virtues, has gone. The tortured school child will not be forced this year to listen to tales of moral virtues so perfect as to be repellent. Washington steps out of history a man among men. Six feet three, weighing generally about 210 pounds, his magnificent head losing something of its impressiveness because of his deeply-pitted countenance, his was indeed a presence which it was easy to translate into the frozen image of a Roman senator on a pedestal. But now we know that he was no frozen image. He had a quick temper, and a capacity for deep anger. In his life as a planter, he worked long hours and he made as many unlucky speculations as any other ordinary mortal. He was driven by the motives that were common to the frontier—land hunger, perhaps more than any other—and sometimes those motives pushed him into something dangerously close to sharp practice. He drove hard bargains; Henry Lee, a neighbor, refused to enter a horse deal with him "because you never pay what anything is worth." Even the continental congress had reason to know his sharpness in business matters, for while he refused to accept a salary as commander of the army—and gained great praise thereby—he did stipulate that his expenses were to be paid, and the expenses turned out to be much more than the proposed salary would have been. The list of that sort of thing could be lengthened if there was any virtue in doing so. But this is enough to show that the Washington the nation honors in 1932 is no longer the incredible paragon of all the virtues who was paraded before our fathers.

As General

Neither does the nation any longer see in Washington a military genius. The tradition of his consummate generalship always rested on shaky foundations. That he was brave no one would dispute. That he was a great leader, in the sense of holding half-starved troops loyal to a cause, the record attests, and of that more will be said later. But that he was a great general is at least open to serious dispute. There are many military critics who believe that his attempt to make over the colonial marksmen into the pattern of European armies was a mistake; that the war would have been won more surely, and much more quickly, had the colonials fought as irregulars, in small bands, harrying the British "from behind each fence and farmyard wall" to the end, as they did with such amazing success at the beginning. It was Morgan's irregulars, according to Burgoyne's own testimony, who won Saratoga. Over against such fine bits of strategy as Trenton and Princeton must be put the sadly bungled affairs of Long Island, Harlem, Brandywine and Monmouth. It is hard, even at this distance, to read a necessary strategy into the absolute passivity that followed the battle of Monmouth when, for three years and four months, Washington sat down idly in New Jersey without fighting a battle. Even Yorktown, it must be remembered, was essentially a victory for the French fleet.

And if the nation does not celebrate this bicentenary in memory of a paragon of all the virtues or of a military genius, still less does it regard Washington today as a fount of eternal political wisdom. The attempt to find in him a source of verbally inspired political ideas must be given up, because it has become clear, with the publication of his diaries and his correspondence, that he had almost no political philosophy of his own. He was not that kind of man at all. He could sit in the Virginia house of burgesses while Patrick Henry made his immortal "liberty or death" speech, he could vote on the resolutions which that speech supported, and then go home and write in his diary nothing more than a note concerning the hiring of a new gardener and "Cut my clover for hay." Later, as President, while he soon showed his sympathy for the conservative political ideas of most men of his social caste, he showed almost equally his bewilderment at and resentment against the daily clash of conflicting ideas that Hamilton and Jefferson introduced into the cabinet, and others into congress and the press.

The Farewell Address

It is this latter aspect of Washington that makes misleading the attempt to give a lasting political significance to his farewell address, with its warning against entangling alliances. Granted that the address was really written by Hamilton, the ideas on which it was based were undoubtedly Washington's own. But rather than being either words to be explained away by an elaborate process of textual exegesis, as some now seek to do, or an inspired rule of faith and practice to be followed by the nation in all literalness for endless years to come, the warnings of the farewell address are to be taken for just what they were—the sober and appealing words of a worn and apprehensive man. In the later years of his administration, he had seen the country squarely divided by political partisanship—and he distrusted and feared partisanship. He had seen that partisanship, dating from the demand of France that the United States recognize its obligations under the treaty made by Franklin in 1778 and come to her aid against England, polarize more and more about the fortunes of the European conflict. It was to guard against dissolution at home, to give the infant republic time in which to gather its strength, that he warned against "permanent alliances with any portion of the foreign world." His words were an echo, not of a political philosophy, but of his own bitterness over the quarrels that had wrecked his own cabinet. And, for the time and the purpose that he had in mind, they were abundantly justified.

But all this is, after all, a consideration of what Washington was not. And it is because of what he

was that he became the father of his country, and that his bicentenary is to be made an occasion of national commemoration. What, when all the distortions and myths are stripped away, was he?

A Man of Action

Preeminently, he was a man of action. Vachel Lindsay said in these pages a year ago that George Washington was an Indian chief, with his feathers and war-paint all on. That he was. There is something titanic about the way, from the years before he was out of his teens until his retirement from the presidency, he was in the full tide of action. Even in those somewhat hidden years, after the close of the French and Indian war and before the coming of the revolution, when he went back to the Mount Vernon which his brother's death had left him and there, by his marriage with wealthy Martha Dandridge, began building up his great estate, he was usually engaged in some campaign of some sort. Sometimes it was political, with George Mason supplying the ideas and George Washington pushing them in the house of burgesses. Sometimes it was business, for he was mixed up in practically all the land company, road and canal promotions of the day. Always he was the man who proposed action. When, for example, the second continental congress met to decide on what course to pursue in the face of the king's contemptuous silence, Washington alone attended in uniform. That was his answer; he was for action.

Flawless Courage

Coupled with that was, of course, his flawless courage. This courage was even more moral than physical. The fortune that he put to the touch by accepting command of the continental army was the largest fortune in the colonies. He had more to lose and less to gain from embarking on the course of revolution than any of his comrades. Yet, after Thomas Paine's "Common Sense" had broken down the last of his mental misgivings, he seems never to have hesitated. And from then on, he never faltered. Perhaps his moral courage appears most sublimely in the devotion which he gave to a cause that, even to his own eyes, seemed at times almost hopeless. Washington was certainly not one of Paine's "sunshine patriots." He was plagued with a mercurial temperament that could plunge him, on occasion, into the blackest despondency. This, coupled with the genuinely desperate character of the situation, made some of his letters to congress about as doleful as any ever written. But the fact to be noted is, not that Washington gave way to despondency, but that, in spite of it, he never for a moment entertained the idea of giving up the fight. It is the man who can keep on fighting when he clearly sees the strength of the forces against him who best deserves the name of hero.

The great thing that he had to give the colonies, and later the infant republic, and the great thing that he has to give the nation today, was that intangible thing called character. Many men surpassed him, in that remarkable period, in the possession of certain talents. None approached him in moral stature. There was that about him which made men begin by respecting him, and end by being ready to follow him to death. After all is said and done, Valley Forge was his great victory. "We see now," writes James Truslow Adams, "that the revolution was only saved from being an abortive rebellion by two factors, neither of which could be counted on in 1776—one the character of Washington, and the other the marshaling against England of European powers." And again: "Without him the cause would have been irretrievably lost, and the thunder of the orators would have rumbled long since into forgetful silence. When the days were blackest, men clung to his unfaltering courage as the last firm ground in a rising flood. When, later, the forces of disunion in the new country seemed to threaten disruption, men again rallied to him as the sole bond of union. Legacy to America from these troubled years, he is, apart from independence itself, the noblest heritage of all."

Viewing this Washington, one may be permitted to believe that there is almost a providential quality in the fact that his bicentenary should have fallen in this confused, hesitant, fear-stricken year. The nation has no need of marble heroes, safely immured upon their lofty pedestals. It has enough of them, and to spare. It needs no man on horseback; no incarnated delphic oracle. But the sight of a man who, for the sake of the common cause, would endanger all his personal fortunes, who in the hour of danger would show readiness to act, and who in the hour of desperation would give evidence of the sublimity of human character—this is a father of his country from whom the sons may gather inspiration and wisdom to live today.

Father and Mother

I—What a fine type of Slavic architecture. Immense building.

MYSELF—The College of Foundlings. You know there is no illegitimacy in this country.

I—Are the boys and girls well cared for?

MYSELF—Splendidly. They have everything they want.

I—Look at that youth rushing out of the College. There is agony in his face. Can you understand his cry?

MYSELF—He is crying for his mother; for his father and his mother.

I—Was I mistaken before? I see two youths now.

MYSELF—I see a thousand.

I—Millions.

MYSELF—They act like madmen.

I—They are tearing down the building.

MYSELF—Ah, the ruins, the bitter ruins.

ARTHUR B. RHINOW.

BOOKS

America's First Philosopher

JONATHAN EDWARDS. *By Arthur Cushman McGiffert, Jr. Harper & Brothers,* $2.50.

IT WAS with good reason that the Religious Book club made this its February first choice. Aside from the fact that the book itself shows a fine combination of sound scholarship, discriminating criticism, and literary charm, I incline to the opinion that Jonathan Edwards had some such recognition coming to him. He had honor in his own time, to be sure, as well as some very bitter opposition, and his contemporaries bought his books fairly generously. Undoubtedly, if there had been a religious book club in New England in the mid-seventeen-hundreds, he would have made it at least twice. He is the only native American theologian or religious leader of the colonial period whose name even is known to the average intelligent citizen of today. But what does that intelligent citizen know about him? Just one thing: that he believed in a literal hell of superheated sulphur over which an angry God dangled helpless sinners, like spiders over a lamp flame, and into which he eventually dropped most of them.

Literally accurate as that single item of information is—considered as information about Edwards, I mean, not about God—it is so small a fraction of the truth that, taken by itself, it becomes a base and calumnious misrepresentation. The elephant, you remember, was "very like a rope" to the blind man who caught his swinging tail and investigated no further. This Edwards preaching hell and damnation to trembling sinners was a very small part of the real Edwards. Consider also that he defined religion in these terms: "The essence of all true religion lies in holy love; and in this divine affection and an habitual disposition to it and that light which is the foundation of it and those things which are the fruits of it, consists the whole of religion." Consider that his most important work was entitled "The Religious Affections"—a book published in 1746, which McGiffert, writing in 1931, considers "the most notable single discussion of religion America has produced." Consider that he was an industrious and devoted pastor as well as the leading theologian of his century, and that his interest in the individuals of his parish was so sincere and his appeal to them so potent that he set up what is now called a clerical clinic to which his parishioners came for a time, even in the little town of Northampton, at the rate of thirty a week. Consider the beautiful relations which he maintained with his wife, and the fact that his eleven children all loved as well as respected him and that not one of them "went wrong." Surely a batting average of 1000 as a parent ought to weigh more in the total estimate of his personality than an infrequent sermon on hell. And consider too that, in his carefully kept accounts, among records of expenditures for books were such items as these: "a locket and chane, 11 pounds"; "a child's plaything, 4/6"; and a bill for "12 long pipes."

Then there was the case of the heroic young David Brainerd who came back sick unto death from his work among the Indians, and whom Edwards received into his already overcrowded parsonage and nursed for the last five months of his life. Surely that seems something wrong in the picture of an austere God-fearing and man-hating Puritan.

The theology of Jonathan Edwards need not be discussed here. He was a Calvinist, of course. The assertion of the absolute sovereignty of God seemed to him essential to the maintenance of a stable and orderly universe. But when he wrote in defense of the "five points," it was not to support an immutable tradition but to make such a restatement and reconstruction of the Calvinistic theology as would, in his judgment, be conformable alike to revealed truth and to the principles of a rational philosophy.

In his study of Edwards' thought, McGiffert has written from the standpoint of a modern liberal theologian with a rare sympathetic insight into the meaning and the merits of the work of the great eighteenth century thinker, and the style in which he has couched his exposition is one which not only furnishes a crystal clear window through which to see its object but adds to it a charm of its own.

W. E. GARRISON.

Books in Brief

THE MASTER OF MOUNT VERNON. *By Belle Moses. D. Appleton & Co.,* $2.00.

Not a biography but a series of chapters, for children (12 to 15), on various phases of Washington's life and personality, with special reference to his private life and domestic affairs.

THE LUTHERAN HOUR. *By Walter A. Maier. Concordia Pub. House., St. Louis,* $1.50.

The thirty-seven brief addresses which compose this book were delivered as radio talks over a national chain. They are earnest, evangelical, and absolutely sound by the strictest canons of Lutheran orthodoxy.

GEORGE WASHINGTON, *the Soul of the Nation. By M. D. Holmes and W. Herbert Burk. John C. Winston Co.,* $2.00.

A biography written in popular style, based on Washington Irving's "Life" supplemented by material drawn from later and more critical biographers. It adds nothing to what was already known and presents rather a conventional picture of the hero. But it presents it attractively, with many pictures and maps.

SUCCESSFUL LIVING IN THIS MACHINE AGE. *By Edward A. Filene. Simon & Schuster,* $2.50.

Mr. Filene is a "successful" man in the conventional sense of the term, and in some other senses besides. But in this book, written in collaboration with Mr. Charles W. Wood —which in itself guarantees a snappy piece of work—he has not written the story of his own success, nor has he undertaken to tell how anyone can get rich. Rather it is a lively and enlightening discussion of the much more important question as to how one may, whether he makes a million or not, make for himself a satisfying life even in this age of mass production and consolidated capital, and how society may save itself from the perils that threaten it in our time.

SURVEY OF AMERICAN FOREIGN RELATIONS, 1931. *By Charles P. Howland. Yale University Press,* $5.00.

This is the fourth volume in the series prepared under the direction of Mr. Howland for the Council on foreign relations. The greater part of this volume is devoted to Mexico. The more than 300 pages of that section constitute a comprehensive survey of the economic, political and religious history of Mexico. This material has a proper place in a treatise on our present foreign relations, because it is only as these facts are known that the Mexico of today can be understood and

our relations to her can be either adjusted or interpreted intelligently. The chapter on church and state in Mexico is particularly informing and important. The other sections deal with limitation of armament and post-war financial relations. It is no fault of the author that developments in the far east since the book went to press have given an overshadowing importance to a phase of foreign relations upon which the volume does not touch.

EDUCATION ON THE AIR. *Edited by Josephine H. MacLatchy. Ohio State University.*

These are the proceedings of the second Institute for education by radio, conducted by Ohio state university, an institution that has done perhaps as much as any in the country to adapt the art of broadcasting to educational ends. Almost every conceivable angle of the radio problem was discussed at this institute, and this discussion is reproduced here in full. The result is a clear picture of the present stalemate, in which the educational broadcasters occupy one plane of thought and the commercial broadcasters another, and neither group meets the other at any point. To those who are trying to understand the intricacies of this problem of the future use of the air, this report should prove invaluable.

PAST YEARS, AN AUTOBIOGRAPHY. *By Sir Oliver Lodge. Charles Scribner's Sons,* $3.50.

For most readers, the interest in this life story will center in the curious spectacle of an eminent physicist becoming an addict of seances and psychic phenomena. Sir Oliver would say that it was his mental habits as a laboratory scientist that compelled him to believe, first in thought transference, and then in such unexplained physical manifestations as levitation and telekinesis, and finally in communications from those who had passed beyond death. Only three chapters are devoted to his nearly forty years of activity in this field of research. The story of his scientific work is more fully told, together with much that is merely casual.

EMOTIONAL CURRENTS IN AMERICAN HISTORY. *By J. H. Denison. Charles Scribner's Sons,* $5.00.

The basic idea which the author expounded in his "Emotion as the Basis of Civilization" is here applied in a study of the political and social history of the United States. History is the objectification of ideas. But the power of any idea to influence the collective conduct of men depends on the emotional charge which it carries. It is this fact which gives such potency to formulae and slogans, whether political or religious. They mean not only what they say—which is often not much—but also what they connote in the way of emotional attitudes. Even the soundest notions of general welfare or economic self-interest need this vivifying touch of emotion to make them determinative of conduct. It is the fact that old ideas carry such a weight of accumulated emotional values that makes it so difficult for new and perhaps better ones to secure an entrance. And it is also this that makes the skilful propagandist devote himself less to making his ideas clearly understood than to getting people excited about them. Mr. Denison's treatment of American history is a somewhat generalized survey of its main crises and turning points, with special reference to those factors which affected the emotional attitudes of the people.

CORRESPONDENCE

An Apologetic for Japan

(*See Editorial: "Japan and Self-Defense," page* 246)

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial "Why the League Hesitates," in your issue of November 26, is very appealing to the general public and will represent the sentiment of intelligent Americans towards the Manchurian question. Nevertheless, the Japanese people will never agree with the editorial, and, especially from the legal point of view, the statement in the first part of the article is incorrect and I think no signatory powers of the Kellogg pact will agree with the writer. In the first paragraph of the editorial it says: "The pact has nothing to do with the merits of the dispute between Japan and China, but it has everything to do with the method by which that dispute is to be settled."

This is true, and some weeks ago many signatory powers called the attention of the Japanese and Chinese governments to their pledges according to Article 2 of the pact. This article reads:

> The high contracting parties agree that *the settlement or solution of all disputes* or conflicts of whatever nature or of whatever origin they may be, shall never be sought except by pacific means.

Now the Japanese government says that we are not trying to *settle or solve any disputes* in using armed force in Manchuria. We are defending ourselves and our properties from Chinese attack. Japanese soldiers are stationed in the South Manchuria railway zone not as a mere ornament, but they have to protect the Japanese people and their properties if they are in danger.

This is the chief point wherein Americans are mistaken. They think either that Japan is invading Manchuria without good reason or provocation, or that Japan is trying to settle or solve some disputes by means of armed forces. But in fact Japan is simply defending her people and property and therefore Article 2 of the Kellogg pact can never be applied to the Japanese action in Manchuria.

In the second paragraph of the editorial it goes on to say: "The fact remains that Japan, in the face of her renunciation of war as an instrument of national policy, is now using war as an instrument of her national policy in Manchuria."

As I said before, Japanese action in Manchuria is her defensive struggle and not in any sense of the word an offensive campaign. "War as an instrument of national policy" means an aggressive war and can never be applied to a defensive measure such as is being taken by Japan in Manchuria. Moreover, Japan never meant to wage a *war* with China, just as England did not mean war with China when she landed 10,000 soldiers in Shanghai five years ago, and also as the United States did not mean war with Mexico when some years ago she bombarded Vera Cruz and landed marines there. They meant simply to protect their people and property.

In the third paragraph the writer becomes more eloquent, but the more eloquent he becomes the more nonsense he writes. The editorial says, "If what Japan is doing in Manchuria is not the use of war as an instrument of national policy, it would be interesting to know what that clause of the Kellogg pact does mean."

Yes, I must tell the writer what that clause of the pact does mean. The American government, when submitting the draft of the Kellogg pact for other governments' consideration, has clearly stated that every nation has the sovereign right of *self-defense,* which will never be affected by this pact or by any other treaties, and that only the state concerned has the power to define the meaning of *self-defense.* Later, when this Kellogg pact was on the table of the senate for ratification, a senator asked Mr. Kellogg whether or not in the opinion of the American government the Monroe doctrine could be protected by the self-defense theory of the pact. Mr. Kellogg replied in the affirmative.

Again, England, before she signed the pact, declared that she has special interests in certain regions of the world (meaning,

perhaps, Egypt, Suez, and so on) and that the defense of these regions is within her right of self-defense. Japan, also before signing the pact, expressly reserved her right of self-defense. If the protection of English interests in Egypt is her self-defense, why is not the protection of Japanese interests in Manchuria Japan's self-defense? The editorial further asks, "What did Japan think she was signing when she signed the pact?" I should repeat that when signing the pact Japan never thought she would relinquish her interests in Manchuria; England never thought she would discard her interests in Egypt, and America never thought to part with the Monroe doctrine.

The editorial again says, "The pact has been assumed by both critics and defenders that it meant *something;* that it was not just a string of hollow words."

I should say yes, the pact does mean something, but not *everything.*

Then the editorial goes on discussing four factors which create the confusion. As to the first and second of these I agree with the writer, but as to the rest I cannot; but I will not try to develop my reasons in full, for I fear it will make this already long letter too long. I should only say that the story of dual sovereignty in Japan is, to say the least, exaggerated, as is usually the case when things in one country are talked about in another country.

The fourth factor contains only a half truth. The writer seems not to be well informed of the construction of Article 11 of the League of Nations covenant, under which the Manchurian incident was submitted to the council of the league. In reading this part of the editorial I got the impression that in the writer's mind there had been confusion between Article 11 and Article 15.

I am extremely sorry that such an editorial should appear in The Christian Century. The writer is not sufficiently informed or he is a victim of Chinese propaganda. Such an editorial will serve no good purpose; it will only serve to create ill feeling toward Japan.

Tokyo, Japan. S. AKAMATSU,
Secretary-General of the League of Nations Association of Japan.

Yes, America Also Has Its Time-Lag

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial, "The Trouble with Japan" in the February 3rd issue of The Christian Century appeared what I believe to be a Christian's view on the present oriental friction. I quote two lines from it: "Japan is about thirty years behind the time, mentally," and ". . . evidently that process still lags about a generation behind the present status of international thought and action." And I wonder whether you possess the right to express such reviling statements? Are you familiar with the unbiased, truthful underlying causes of the present conflict in Asia? I earnestly plea for your reconsideration. Such irresponsible statement is a destructive contribution to the mass opinion.

If I may be permitted to say freely in words, duplicating your method, I would like to say that the present American vogue of murder, Negro lynching, and the prejudicial oriental exclusion is farther behind, mentally and psychologically, than the good old days of stone implements.

Occidental College, TSUTOMU SUZUKI.
Los Angeles, Calif.

Dispossession in Latvia

EDITOR THE CHRISTIAN CENTURY:

SIR: What many have feared for a long time has become a reality. The Lettish government has taken the German cathedral in the city of Riga from the German Evangelical congregation. It has declared it the cathedral of the Lettish Evangelical bishop, transferring its administration to a council which consists of one representative of the Lettish bishop, one representative of the Lettish secretary of war, and three representatives each of the congregation of the Lettish military church, the congregation of the Lettish Church of Peace and the German cathedral congregation. In this council the German cathedral congregation, to which up to this time all the rights of administration, use and disposal belonged, would now have only three votes left over against eight Lettish ones, i. e., she has, as a matter of fact, lost the control entirely. This means nothing else than robbing the German evangelical minority of their cathedral, which had been built and maintained by the Germans and which had been in their possession and been used by them for seven hundred years.

The German cathedral congregation has left the cathedral in order to demonstrate their protest.

Will the Christian world conscience express itself? Will it function at all? And if not—partly because absorbed by the Japanese-Chinese issue—who will dare to cast a stone upon the German nation which, after innumerable such disappointing and disillusioning experiences, may turn Hitlerite all the more quickly.

Webster Groves, Mo. WERNER PETERSMANN.

The Lord's Prayer as the Price of a Meal

EDITOR THE CHRISTIAN CENTURY:

SIR: The latest in depression prices comes from Kendallville, Indiana. Mr. Lawson Brickley, who conducts a restaurant opposite the city hall in Kendallville, has hit upon the bright idea of requiring those applying for free meals to repeat the Lord's prayer. Letters commending his plan are coming to him from far and near. Incidents of the plan appear in the newspaper. Interested reactions are recounted. Some of the callers for meals can repeat the prayer to classic perfection and remarkable devotion. Two young men, Mr. Brickley told the writer, repeated it so impressively that he gave them an extra "stack of wheats." Some cannot say the prayer at all, and these go away unfed. Eleven men on January 15 called at the Lawson Diner before breakfast, coming across the street from the city jail. Six of them could not repeat the Lord's prayer. Nine of these men came in at one time, a young fellow who came in first being Polish. When he was told the requirements of a free breakfast—repeat the Lord's prayer from memory—he dropped to his knees and recited the prayer in the Polish language. One, a colored man, who professed to the local Methodist pastor to be a preacher and who, being told in advance of the price of a meal at the diner, declared he would be unable to repeat the prayer. He avoided Mr. Brickley's place. One applicant said apologetically that he could say the prayer only after the manner of the Roman Catholic faith, but his prospective host told him the requirement was not a denominational matter. The prayer in any recognized form would be acceptable. One man spent several hours in the city's free lodging place before making his appearance learning to repeat the prayer.

Kendallville, Ind. MANFRED C. WRIGHT.

Burying Better Pagans

EDITOR THE CHRISTIAN CENTURY:

SIR: The late Studdert-Kennedy once told me that thinking results from a pain in the head. Your estimable journal gives me a pain or two weekly, but that is why I like it. This week it gave me a whole headache. You see, I am the "poor parson who under the professional necessity of delivering a eulogy of some kind" for the late Mr. Wrigley, "did not seek asylum in the superior custom of the Anglican communion of refraining from any kind of a eulogy."

Your sympathy for me was very touching, but I beg leave to assert that never have I consciously sought clerical asylum of that or any other sort. Your approval of the principle of clerical asylums is quite startling. The prevailing custom of the Episcopal church to omit eulogies is not an ecclesiastical defense against the pastor's "temptation of the hour." Rather, the custom grew from the Anglican understanding that the church is a great household and not the great assize your editorial suggests. Of course, a household sometimes requires judicial action; it

sometimes must speak, but if it would not stultify itself it must use some discrimination as to time and place. Perhaps the mount is a more effective pulpit than the grave.

The suggestion that "another ritual than that of the church" be used for burying those who make no formal religious pretension interests me greatly. Perhaps you would consistently argue for the establishment of an ecclesiastical court to determine whether in such a case the troubled and harried parson should use ritual "No. 1," or "No. 2."

"Discreet silences" have their place, also. I recall one such silence when all the leading person of that drama did was to turn and write in the sand. I take it that the reason for that silence was the consideration for another's painful humiliation. Discreet silences may also be the source of "confusion of ideas," and, as well, be inconsiderate and exceedingly cruel.

You are quite right when you assert the church "is enmeshed in the whole contemporary paganism" and I am not at all convinced that it is not where it belongs. For the life of me I cannot see how the church can get out of it, nor of what good it would be if it did. It may be that some of the contemporary saints will have to step out of the exhibition galleries that Beecher spoke about and help at least to make a better paganism.

"Perhaps when the story of our tragic era is written, some astute historian will come upon the matter of Mr. Wrigley's burial and use it to symbolize" the advance made over "the religious pretensions of the Borgias."

Chicago. JOHN C. EVANS.

The Freedom of the Liberal Minister

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 13 you do me the honor of quoting a "remarkable remark" attributed to me by the Christian Register at a meeting of Unitarian ministers in Boston, as subversive of the pulpit freedom for which Unitarian churches are supposed to stand. Your editorial is an excellent illustration of the way in which, by taking a sentence out of its connection or by failure to report the circumstances under which it was spoken, the attitude of a speaker may be misrepresented, and he may be made to appear the advocate of a view which he utterly repudiates.

In the first place, I began by enroling myself without qualification as an advocate of ministerial freedom, declaring that without such freedom a minister could render no important service either to his parish or to the world. In the second place, my "remark" had not the slightest connection with the Rev. Raymond Palmer and his resignation from his church at Lynn, nor did I know at the time that this was to be brought later before the meeting of ministers. It was not until the matter was brought up during the discussion that I learned the circumstances leading to Mr. Palmer's resignation and its acceptance by the Lynn parish.

All that I said was quite incidental, called forth by the request of the moderator as I entered the hall that I come to the platform and address the meeting pending the arrival of the speaker of the morning, who had been detained. Speaking quite unexpectedly and without any preparation, I may not have made the careful discriminations which the treatment of so delicate a subject should involve. And if I had known that a reporter was present I should not have spoken at all. Nevertheless, as an advocate of unrestricted pulpit freedom, I have nothing to retract.

The question I was trying to answer, of primary importance to the men I was addressing, was this: How is this freedom, which we must claim for ourselves if we are to retain our self-respect, compatible with the relations, pastoral, economic, inspirational, etc., which must be maintained between a minister and his church, if the church is to continue to function as a religious organization? Churches do not consist of ministers alone. There are also congregations, and these may sometimes be led, but never, in our liberal churches, driven.

I used this illustration: Suppose a labor union were to elect an officer whose duties may, in a general way, be compared with those of the minister of a parish. He is expected in the administration of his office and by his public utterances to promote the purposes of the union. If it transpires that by injudicious, unkind, intolerant or ineffective speech he defeats the purposes of the union, he must either resign or the union must go out of existence.

Like the labor union the church comes into existence to fulfil a certain purpose. For better or for worse the free Protestant churches exist for some larger end than that of providing a platform on which ministers may say what they like. By liberal churches their purpose can be stated only in broad and general terms. It has been defined, for example, as the promotion of pure Christianity, or of truth, righteousness and love. But there must obviously be some purpose, however vague, which differentiates them from the other organizations by which they are surrounded.

The acceptance of a pastorate by a Unitarian minister presumably means that he has read the bond of union of his church and proposes to work for the realization of its aims. If the time comes when he can no longer do this, no one can prevent him from resigning. If the congregation feels that it can induce him to stay on the basis of a larger and nobler expression of its faith and purpose, no power can prevent it from endeavoring to do so. But for a minister to disclaim in effect any responsibility for the promotion of the purpose for which his people have united, and to affirm that his only responsibility is to himself, for proclaiming in season and out of season the truth as he sees it, it means that he conceives of ministers as a privileged class, for which there is no place in a modern democracy.

If I am in error, I call upon The Christian Century, one of the bravest and most brilliant religious newspapers of our time, to set me right. But I protest against being made the victim, even by implication, of untrue generalizations based upon incomplete reporting.

Cambridge, Mass. FRANKLIN C. SOUTHWORTH.

A Wholly Unbiased View

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read excerpts from your biased article on the forces of disintegration which you state are working within the Catholic church. Perhaps you have not heard that the Catholic church has the largest single, unified flock in the Christian world? Also that according to statistics England is again reverting to Catholicism?

Are you acquainted with the gospels in which Christ said to Saint Peter, "Upon this rock I build my church and the gates of hell shall not prevail against it"?

Faith is a gift.

New York. R. D. ZIEGLER.

Some Didn't Pray, But Hundreds Did

EDITOR THE CHRISTIAN CENTURY:

SIR: I often tell my ministerial friends that yours is one of the most stimulating journals that come to my study, although I cannot agree with all you say nor with the way you "set out" your news. You have a way of doing things which oftentimes gives a wrong impression of the thing under consideration, as in your issue of January 20 under the title of "Have We Repented?"

One agrees entirely with the spirit of the article, but when you say, "Parsons of all degrees, from the dean of Westminster abbey down to the preacher in the humblest nonconformist chapel, took occasion to assure the public that there should be no such prayers as that offered in their churches" you create a wrong impression altogether of the facts of the case. Hundreds of clergymen and ministers used the prayers in question and many of them drew attention to the sad state of affairs in some quarters by the fact that they were taken objection to.

Highbury Quadrant Church, H. INGHAM.
London, England.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Poll Clergy on Far East Crisis

Seek Ideas as to Government's Policy—Dr. Norwood Attacks Prohibition—Federal Council Seeks Peace

(Correspondence from New York)

NEW YORK, Feb. 13.—Local churchmen have just received a referendum on the far eastern crisis. This has been prepared and sent out by the commission on international justice and good will of the Brooklyn federation of churches under the chairmanship of the Rev. Bradford Young. This questionnaire is on an 8-point peace program adopted by a conference of some twenty prominent leaders of national peace societies. The statements submitted call for a "Yes" or "No" answer and are as follows: 1. The United States should absolutely refuse to be drawn into a war with Japan. 2. American citizens should immediately leave the danger zone or remain strictly at their own risk. 3. American warships and marines should at once be withdrawn from the area of conflict. 4. The President should declare that to supply American loans to fighting nations is against public policy. 5. Congress should prohibit the exportation of war supplies to Japan and China. 6. The United States, in accordance with Secretary Stimson's policy, should refuse to recognize any rights acquired by Japan through military action. 7. The United States should cooperate closely with the League of Nations in handling this crisis. 8. Relief should be sent to Chinese civilians in the devastated areas. While these questions are being circulated locally by the commission, Mr. Young and his fellow members of the commission would be glad to have replies from other parts of the country.

* * *

John Haynes Holmes Here 25 Years

Dr. John Haynes Holmes, pastor of the Community church, will celebrate his 25th anniversary in the pastorate in this city at the church service tomorrow morning. Dr. Holmes will take as his subject, "My twenty-five years in New York."

* * *

Lenten Study For Parents

The Greater New York federation of churches in cooperation with Columbia university extension has arranged a special study and discussion group for parents during the lenten season. The subject chosen, "What is basic in religion that we may share with our children?" is one which ought to attract a goodly number of perplexed men and women. The leader chosen for these meetings is Dr. Allan Knight Chalmers, successor to Dr. Jefferson at the Broadway Tabernacle. Dr. Chalmers is registering marked success in his pastoral activities, and is rapidly assuming a place of religious leadership in our city.

* * *

The "New School" Offers Course in Religions

The New School for Social Research, the well known adult educational experiment, is beginning its spring term next week and is offering in that term a course "in religion in its relation to modern life." This seems something of a novelty in this institution for the courses in the past have had little to say about this subject except unsympathetically. Among the lecturers for this new course are Prof. Arthur L. Swift and Prof. Reinhold Niebuhr of Union theological seminary and Bishop Francis J. McConnell, head of the Federal council of churches.

* * *

Rest Rooms for Unemployed

The League for industrial democracy in cooperation with the Church of All Nations has set up a "hut" for the unemployed. One of the largest rooms of this church is given over to this purpose and books and games are provided for those who care to take advantage of these facilities. Admission by ticket protects this project from being used merely by the "panhandling" element. The "hut" is open to both men and women.

* * *

Dr. Norwood Attacks Prohibition

The Women's organization for national prohibition reform held its second "annual victory luncheon" at the Hotel Commodore this past week. Among the speakers was Dr. Robert Norwood, rector of St. Bartholomew's Protestant Episcopal church. In his address Dr. Norwood said, "I confess my confusion when I think of the church as approaching the moral life in terms of any kind of statutory enforcement. . . . Once we establish government control of spirituous liquors we shall have the bootlegger and the speakeasy on the run."

* * *

Federal Council Active in Far Eastern Crisis

In the face of the conflict in China it is good to know that the Federal council of churches has been working earnestly to bring the power of the Christian conscience to bear upon the men who have the decisions to make in this crisis. In addition to keeping in touch with our own authorities, cables have been sent to the Japanese Christians and to Japanese officials. Cables have come from Christian leaders in both Japan and China appealing to American Christians to urge the government of the United States to adopt every possible measure for restoring peace between China and Japan.

EDMUND B. CHAFFEE.

Police Suppress Kagawa's Tract

Opposition to Manchurian Policy Not Allowed to Reach Public—F. O. R. Would Aid Chinese Victims

(Correspondence from Japan)

TOKYO, Jan. 31.—Another month of Japan's occupation of Manchuria. Those who had hopes that a new government, in closer intimacy with the military and commercial authorities involved, might effect a solution of the problem have been completely disillusioned. One of the first public statements concerning the new regime was that the president of the South Manchurian railway company was quite acceptable to the new war minister. Take that for what it implies. Shortly thereafter a complete change of provincial governors and heads of city police bureaus throughout the country gave notice that the present government will tolerate no interference; and the dissolution of the diet a few days ago, no opportunity to gain the floor having been given the opposition, in spite of its vast majority of seats in the legislative house, has given the voters to understand what kind of a general election to expect in February. Today's morning paper reports a "military offensive on bigger lines than heretofore attempted" in Manchuria, and the employment of force by Japanese marines in Shanghai. There is little encouragement for lovers of peace in such developments. And with America alone daring to raise a voice in support of the nine-power treaty and the pact of Paris, receiving in return a reply from Japan couched in the politest of language but meaning little, there seems slight prospect of peace on any horizon.

Meanwhile China's political affairs become ever more chaotic and corrupt. Sherwood Eddy, at present persona non grata in Japan because of his world-encircling telegram from Mukden in September and similar more recent utterances in China, but still willing to stop off here enroute to the U. S. A., predicts that China is headed straight for communism, with Japan clumsily doing all in her power to hasten the debacle.

* * *

Red Menace Frightens

How frightened Japan is by the "red menace" is to be seen in the unprecedented refusal of the government to resign in expiation of responsibility for the recent attempt on the emperor's life. Higher prices and more extensive unemployment have followed the reimposition of the gold embargo by the Inukai regime, and riots are rumored in the land, though not referred to as such in the newspapers. A recent demonstration on the part of

the proletariat parties, demanding that the great bankers and capitalists be forced to return to the government, or to donate for the relief of the suffering, the vast sums "made" on the collapse of the yen, indicated what the masses are thinking about this phase of the government's policy. A student demonstration the other day at Tokyo Imperial university again saw the red flag unfurled, inflammatory speeches being made against the imperialistic procedure in Manchuria, and a parade so large and enthusiastic as to call for suppression by the police.

* * *

Claims Japan Can "Face the World"

For such troubles the government's only remedy is suggested by a book just off the press in a 100,000 edition, written by a well-known army officer, with introductions by several government officials, and with quotations from writings of the great Emperor Meiji and the present emperor showing their support of the author's thesis. "The Army Manual," its title may be translated, and a frontispiece shows the yawning muzzle of a great American field-piece with the caption, "Which way is this pointed?" Ringing the changes on menaces to Japan's integrity both to east and west (U. S. A. and U. S. S. R.), and reviewing the remarkable development of all phases of Japan's military service, this book attempts to prove that with Manchurian resources as her own Japan can "face the world," whatever that may mean.

* * *

F. O. R. Calls for Peace

Yet not all Japan is militaristic. The Fellowship of Reconciliation (Tokyo branch) recently adopted a resolution denouncing economic imperialism, citing its previous appeals to the Japanese government in behalf of peace, and now calling upon Christians and lovers of peace throughout Japan and the world to exercise all possible efforts toward the repudiation of force in international affairs. At this meeting also it was decided by way of a Christian rejoinder to the recent appeals for "Relief for the Soldiers in Manchuria," to collect and send an offering through Christian agencies to the suffering Chinese in Mukden and vicinity. Again, attention having been called to the fact that not a Christian school with government recognition in Japan has yet dared to oppose compulsory military training in all classes above the seventh or junior high school grade, the F. O. R. resolved to promote a movement looking to the correction of this evil, and especially toward securing exemption for conscientious objectors.

* * *

Police Suppress Kagawa's Anti-War Magazine

What is Mr. Kagawa doing in the present crisis? So many people are asking this question that a word here may be in order. Some time ago your corespondent reported Mr. Kagawa's obvious distress at Japan's departure from the peaceful and orderly processes of internationalism. Now it develops that promptly upon his return to Japan last October, the police suppressed and confiscated an entire edition of a magazine in which both Mr. and Mrs. Kagawa had appealed to a higher ethic than that of war for the solution of Manchurian problems. The government was especially solicitous in protecting Mr. Kagawa's life from the assaults which might have resulted from any attempt on his part to check the war psychology of the moment. Acquaintance with Kagawa's history, however, has convinced all who know him that he is neither afraid of death nor inclined to foolhardy heroism. It is doubtful if a bold anti-militaristic stand by any Christian individual or group would have accomplished more at that time than merely to have fed the fires of patriotism ablaze in Japan. Consequently Mr. Kagawa's next step was one toward distant rather than immediate goals. Subject to approval and possible future support by the lovers of peace in this and other lands, he engaged the services of a full-time peace worker, and announced world peace as another of the definite goals of his "Friends of Jesus" and the Kingdom of God movement. Everyone knows where Kagawa stands personally with regard to militarism, but the many demands on his time make it impossible for him to do more than supervise the various phases of the movement which is now making itself felt throughout the nation's life. Hence the engagement of Motoichiro Takahashi, an ardent peace advocate, with a program for changing the thought-forms and attitudes of the

HOW WOULD YOU LIKE

$5,000 on your **65th** birthday?
plus a guaranty of

$50.00 per month should you be permanently disabled? **With** the provision that should you die

$5,000 will be paid to your family in CASH—or if preferable

$6,000 in monthly installments.

[**IF** that interests you just clip and mail the coupon. No obligation—no agent will call.]

THE MINISTERS CASUALTY UNION
Organized 1900
16th Floor, Wesley Temple : Minneapolis, Minn.

Please send me information on your policy as announced in the February 24th issue of the Christian Century.

Name.....
(Please print)

Address.....

P. O.....State.....

Date of Birth.....Denomination.....
Month Day Year

Life, Accident and Sick Benefit Insurance at Bottom Cost for Ministers Only
2-32

coming generation of Japanese citizens on the subject of world relations.

* * *

And So Forth

The seventh quadrennial general conference of the Japan Methodist church, convening recently in Tokyo, by an almost unanimous vote reelected Motozo Akazawa to the episcopate. New departments of rural evangelism and woman's work were created, and recognition was given to religious work among students in non-Christian schools as an integral part of the church's program for the evangelization of Japan.

An extended visit by the foreign minister of Ethiopia has given the Japanese Christians opportunity for an interesting exchange of fellowship. Ethiopia, one of the oldest Christian nations in the world, took great pleasure, said his excellency, in greeting Japan's young but vigorous Christian churches.

T. T. BRUMBAUGH.

Dr. Newton Says Magic, Not Religion, Is Breaking Down

Speaking on the temptations of Jesus, at Trinity Episcopal church, New York city two weeks ago, Dr. Joseph Fort Newton, of Philadelphia, declared that magic still plagues the world of religion. Comparing magic and mysticism, he said: "Magic tries to get, mysticism to give. Magic uses God for its own purposes, whereas mysticism uses God for his own purposes. They are poles apart, yet they look so much alike that it is difficult to distinguish them. Many of the ills of today are the result of this ancient conflict. It appears in the conflict between man-made religions and God-made religions which project man's desires on the screen of his fears. No wonder people say that religion is breaking down. What really is happening is that magic is breaking down. We must learn what the will of God is, not what we think it ought to be. He said, 'If you do the will of God, you will know the truth.'"

Dr. John Haynes Holmes Sees Dark Days Ahead

Speaking at the service commemorating his 25th anniversary as minister of the Community church, New York, Dr. John Haynes Holmes stated that when he came to the New York church he was an optimist, but that no longer did he have the bright hope of the future he then had. "I see ahead of us dark days, and at the worst the complete collapse of the civilization of our age, a collapse that will be followed by a thousand years of darkness. But in the end man will solve his problems, for essentially man is good." Discussing the work of the Community church during the past quarter-century, he rejoiced in the fact that it had been a leader in transforming the church from a parish to a community institution. This, he said, was essential if the church hoped to survive in this age. "Our churches," he hopefully remarked, "have become preaching stations for the expression of great prophetic souls and service stations for the uplift of humanity."

Boston Leaders Pray for Peace

Faneuil Hall Meeting Hears Dr. Harlow —Police Commissioner Upheld—Promote Education in Temperance

(Correspondence from New England)

BOSTON, Feb. 1.—"The most important event in 1932 will be the disarmament conference at Geneva, Feb. 2." Thus the Bay state church bulletin of the Massachusetts federation of churches in January began its appeal to its constituency to realize the "exceeding importance of knowing what the issues are." Responding also to the Federal council's suggestion of large programs in every major city, Rev. George Lyman Paine, executive secretary of the Greater Boston federation, interviewed the leaders of all religious groups. Cardinal O'Connell enthusiastically responded, arranged for a special meeting in the cathedral on Sunday afternoon, Jan. 31; and in the "Pilot" asked all priests in the archdiocese to observe the day. Jewish leaders were sympathetic, Rabbi Harry Levi agreeing to devote his whole service to peace and put it on the air. Protestant pastors generally recognized the day by appropriate sermon or prayer. "A service of prayer for world peace and disarmament" was held in historic Faneuil hall, where the chief address was given by Dr. S. Ralph Harlow of Smith college. He held that militarism, the view that war is inevitable or justifiable, is losing ground, especially in churches, colleges and women's organizations. The pledge of refusal to accept the supreme court's decision putting congress above conscience, proposed by the religious journals, is another proof. Yet such utterances as the war department's definition of "democracy" as "mobocracy," in its manual on "citizenship," shows how much is yet to be done. Resolutions were adopted supporting real reduction at Geneva and firm action to preserve peace in the far east.

* * *

Boston Citizens Back Police Commissioner

On New Year's eve, our police commissioner, Eugene C. Hultman, carried through carefully planned raids on liquor and vice resorts. Scores who claimed to be respectable citizens were found there, arrested, and finger-printed. The "wet" press denounced the action of the police as a high-handed outrage, and demanded the removal of the commissioner. On Jan. 21 a noon mass-meeting was held in the Old South meeting house, historic as the scene of the protests which began the American revolution. Allen C. Emory, a leading business man, said: "Are our lives and property safe? Yes! if law is enforced! The meanest act is to criticize an official who has done his duty." John C. L. Dowling, president of the Association of Catholics Supporting Prohibition and Mr. Emory's successor as treasurer of the Massachusetts Anti-saloon league, praised Mr. Hultman, as no mere jobholder but "the champion of the public against the gang which is trying to legalize gambling, banned in Massachusetts since 1732, and to restore the corner saloon by breaking down the 18th amendment." A former chief of police, called from the floor to speak, made what Prof. Thomas N. Carver, who presided, called "one of the best speeches I ever heard!" "If you want to know conditions," he cried, "ask not the higher-ups but the police who are faithful to their oath, often despite opposition from their superiors. Hultman, in finding 200 citizens in hell-holes of vice, was right! I have eleven grandchildren whom I want protected." Dr. A. Z. Conrad, pastor of Park street church, whose tireless zeal on moral issues had again been exemplified in promotion of this meeting, brought down the house by exclaiming: "If *I* am ever found in such a resort, the police are authorized to finger-print me!"

* * *

A Typical Conference on "Temperance Education"

In accordance with the declarations of the Wickersham commission that "the main reliance must be on a system of education" and that "any use of alcohol for beverage purposes is anti-social and so injurious as to justify legal restraint," the "Massachusetts plan" of the Anti-saloon league has now been carried out in ten communities. The latest conference was held in Somerville, Jan. 19. The afternoon was devoted to "round-tables" of pastors and school teachers. At the former, the most striking utterance was the testimony of Rev. Lynn J. Radcliffe, of the College Avenue Methodist church, to conditions in the "publics" of London as he himself saw them last summer. At the session of teachers, a letter was read from Payson Smith, state commissioner of education, which stated that the law requiring instruction as to the effects of alcohol is explicit. It was said that the rule in Somerville since 1908 has provided for 50 minutes of such instruction each week. The difficulties and the methods of overcoming them were frankly discussed. Correlation with other subjects—arithmetic, geography, history and "morning news"—gives the best opportunity. Stories, debates, and the examples of athletic and national heroes can be effectively used. Joseph B. Egan, headmaster of the Harvard school, Charlestown, stressed the futility of mere knowledge and the importance of enlisting the emotions, now misused by "movies" which associate drinking with luxury and "a good time." One of the Somerville principals, Frank W. Seabury, paid tribute to the work of the Boy Scouts and summer camps, among which he had never heard a suggestion of a pocket-flask.

* * *

And So Forth

In New Haven, Conn., a seminar of pastors and physicians to consider closer cooperation in service to persons suffering from nervous and mental disorders, has held its second session.

At the 20th anniversary of Rabbi Harry Levi at Temple Israel, Boston, it was announced that he had been asked to

address the students of Harvard divinity school on religion, the first time in the history of the university that a Jew had been invited for such a course. Lee M. Friedman, president of the trustees, "blessed the day that he came to us! He has made this one of the outstanding synagogues of the nation."

The Lathrop Bible class of the Brookline Baptist church, taught by Mrs. Grace Coleman Lathrop, follows a definite plan to link the Bible with current events. "In our studies the last quarter, we have seen that the only solution for the world's evils—war, liquor, economic injustice—is in the teachings of Christ. This quarter we seek to know what these teachings are. Jesus, the great Artist in story-telling, taught in parables, which we study, the principles, motives and rewards of the kingdom of God."

The Portland, Me., federation of churches, celebrated, Jan. 24, 25, its 25th anniversary. The chief address was appropriately made by its first president, Rev. Raymond Calkins, now of Cambridge, Mass.

At a meeting of the Watertown, Mass., federation on Jan. 17. Dr. Richard C. Cabot of Harvard university addressed a packed house on "Temperance from a Medical Standpoint."

The First Parish church of Saco, Maine, organized a year ago a men's fellowship forum, meeting Sunday afternoons at 5, which draws a large attendance from Saco and Biddeford. Its success is largely due to its president, Prof. E. R. Woodbury of Thornton academy.

E. TALLMADGE ROOT.

To Address Fellowship of Faiths Meeting

The question, "What can my faith say to the unemployed?" will be answered by representatives of six faiths at a Fellowship of Faiths meeting to be held at Englewood, Chicago, high school the evening of Feb. 29th. A concert of Negro spirituals will be given by the James A. Mundy choristers. Prof. R. M. Lovett, of the University of Chicago, will speak for the socialist faith; Prof. A. Eustace Haydon for the humanists; Judge J. P. McGoorty for the Catholics; Rev. Harold M. Kingsley for the colored clergy; Rabbi George Fox for Judaism, and Ralph E. Boileau for the New Thought movement. Dr. R. A. White, chairman of the South town fellowship, will preside.

"Social Ideals of the Churches" Used in Methodist Service

The congregation of the Methodist church in Gurdon, Ark., Rev. M. T. Workman, minister, recite at the evening services "The Social Ideals of the Churches," just as in the morning they recite the Apostles' creed. James Myers, industrial secretary of the Federal council, suggests this plan to other churches.

Missouri Bishop Asks Salary Cut

At the recent convention of the Episcopal diocese of Missouri, Bishop William Scarlett requested that 10 per cent be deducted from his salary to be applied to any deficit.

Shanghai Attack Shocks Britain

Public Opinion Favors Support of American Protest—Debate Communion for Nonconformists

(British Table Talk)

LONDON, Feb. 2.—Parliament reassembles today. It will change the fiscal system, which has been accepted by this nation for more than eighty years; it will be an important session in the struggle out of the industrial slough of despond; but today we have little leisure of mind to give to parliament. All our thoughts are fired upon Shanghai and Nanking. There is a general agreement that this country should unite with America in making a protest against the action of Japan; only a few voices are raised in support of an economic blockade. There has been, on the one hand, condemnation of Japan, and in other quarters a readiness to take the side of that country on the ground that China has provoked Japan, and cannot control its own people, so that there is no one to speak with authority in China, and Japan, so they say, has no other remedy. But on balance the mind of this country, though clearly seeking more evidence, is critical of the haste and lawlessness and cruelty of the Japanese action. But no one calls for either red or white war.

Mr. Henderson is already at Geneva. There he has met with Mr. Thomas, and what they said to each other is not disclosed, but the interview was meant to show that though Mr. Henderson is not a member of the British government, he still has for this duty its sympathy and good will. But every hope for the disarmament conference is likely to be dashed to the ground unless there is a swift change in the east.

* * *

A Minister Who Became a Maker of Books

Arthur Hird was only 48 when he died last week after a short illness. But his few years he had used to the full. A Primitive Methodist from his youth, he made his way to the ministry out of a life in which he knew from experience what poverty meant. But by ways of which I have no knowledge he was led into the service of the great publishing house of Hodder and Stoughton, and became their adviser. He had in particular the care of their theological books, but his quick mind and keen insight were found invaluable in all the wide range of books. He took particular pride in his part in giving to the public "The Christ of the Indian Road" and "God in the Slums."

* * *

Convocation and Occasional Communion

Convocation was busy last week discussing the question how far nonconformists who are unconfirmed should be admitted on occasion to holy communion in the Church of England. The bishop of Chelmsford has claimed that the instruction that requires confirmation before a worshiper is admitted to holy communion applies only to those who are within the Church of England. Nonconformists may therefore be admitted on occasion without breaking the law. Others dispute this reading, and point out that the instruction permits the communion to be given to those who are "ready and desirous to be confirmed," but the nonconformists are not desirous. An ex-

Embodies the supreme musical choice of Pastors and Church Musicians; more hymns with high grade tunes than any other hymnal.

Compiled with the Aid of Those Who Sing the Hymns

Establishing a new standard, "Inter-Church Hymnal" lifts church music to higher levels and helps fill vacant pews.

It embodies the best musical taste of Pastors and Church Musicians since its hymns and tunes were chosen in a national survey of 10,000 churches and 650 members of the American Guild of Organists.

The latter rated 2400 hymn tunes Nos. 1 to 6 according to musical merit. These are listed for reference. "Inter-Church Hymnal" contains a greater number of hymns set to tunes graded No. 1 and fewer to tunes graded No. 3 or lower, than any other hymnal ever published. Frank A. Morgan, Compiler, Katharine Howard Ward, Musical Editor.

"AIDS TO WORSHIP" SECTION

Albert W. Palmer, D. D., President, Chicago Theological Seminary, Editor. 100 pages of choice Biblical and extra-Biblical material in prose and verse possessed of great spiritual power and adaptable to any service or private devotions.

New Low Price. $75.00 per 100 not prepaid; single copies $1.00 postpaid. Mail coupon for sample copy. Unrivalled quality in printing, binding and musical contents—for churches large or small.

Mail coupon for sample copy and details of new Hymn Book Finance Plans.

▶BIGLOW & MAIN, Inc.◀
5709 West Lake St., - Chicago, Illinois

Biglow & Main, Inc., Dept. CC
5709 W. Lake Street, Chicago, Ill.

Gentlemen: Please send me sample copy of "Inter-Church Hymnal" with details of new Finance Plans.

Name .....
Address .....
Church .....
Pastor ..... Add .....

president of the Baptist union, the Rev. J. C. Carlile, hoped that free churchmen would appeal to the archbishop to leave them alone. "We hope so, too," says the Church Times. The question is shelved. But it will come up again at the church assembly in the spring.

Among other contributions to the discussion in the press there was one which has deeply moved those who read it. It may speak for itself: "I was a young and zealous priest, very jealous for the rubrics. There came to my parish an old retired Congregational minister. There was no nonconformist church within several miles, and he asked me if I would administer communion to him because he thought he was not long for this world. I refused his request. Now I recognize that my action was unkind, uncharitable and cruel."

* * *

And So Forth

There has been no further trouble in the prison on Dartmoor. On the whole, responsible people have refused to say that it shows a lenient prison policy to be disastrous. Only a quarter of the prisoners took part. The report of the investigation made last week has not yet been issued, but I think it is unlikely that this outbreak, serious as it is, will cause any change in our prison policy.

The celebration of the centenary of the birth of Lewis Carroll has been made the occasion for many stories, apocryphal or otherwise, of this strange man. It has been emphasized how he was at once two men, the lover of children, the author of the immortal "Alice in Wonderland," and the precise and, it must be admitted, rather formidable mathematical don, prim and rather pedantic.

The resignation of Sir Eric Drummond, the chief secretary of the League of Nations, is another serious loss at a time when the league has to suffer many things. The task of replacing him is not easy. He has the curious distinction of being the only person whose name appears in the text of the peace treaty. For 12 years he has proved himself a valuable secretary, and it is said that his record is the only non-controversial fact in the history of the league.

EDWARD SHILLITO.

Dr. Clinchy Urges a New Attitude in Prohibition Conflict

In a recent sermon Rev. Russell J. Clinchy, of Mt. Pleasant Congregational church, Washington, D. C., offered "a proposal to the advocates and the opponents of prohibition." "I would propose," he said, "a conference of the high minded men and women of social conscience who represent both sides of the prohibition controversy to frame a method of procedure to meet this desired end. We must immediately recognize that there are high minded men and women who have dedicated themselves to the best interests of humanity who differ radically regarding the method of prohibition. All of us recognize that there are fanatics on both sides. We can well afford to dismiss both of these fanatical fringes from our consideration."

Atlanta Stirred by Sunday Tests

Relief Worker Freed from Charge of Breaking Sabbath Theater Closing Law

(Correspondence from Atlanta)

ATLANTA, Feb. 4.—A case of sensational interest developed in recorder's court last week when Mrs. M. H. Margeson, head of the sewing room of the mayor's relief committee, was arrested for operating a motion picture show on Sunday. She was charged with violation of two sections of the city code. Arrested on complaint of two ministers following strong resolutions passed in the Christian council of evangelical churches, Mrs. Margeson's case drew nearly all of the preachers and crusading spirits of both sides of the question of Sunday observance, which has long been a live issue here, to the dingy old police court room. Perhaps there was never before such a distinguished gathering of local dignitaries in the foul quarters of the police court.

Mrs. Margeson was acquitted by Recorder A. W. Callaway after a trial which lasted two days and drew forth much legal oratory. The city code was declared void and the work of Mrs. Margeson was praised by the recorder. The decision aroused wide comment among the ministers and the action was severely denounced. Carlton Binns, former city attorney, who was representing the ministers and churches in collaboration with the city attorney, declared that a judge who would allow demonstrations against the foes of open Sundays in his court (referring to loud applause and hissing) might be expected to render an adverse decision.

The case, which was in many respects highly charged with ancient local sentiments, grew out of several Sunday afternoon and evening movie shows in a downtown theater put on for relief purposes. The net proceeds above expenses were said by the opponents of the movement to be so small as to be negligible in view of the harmful psychology for open theaters created. There is talk of taking further action against the show operators. An injunction will probably be obtained.

Dr. R. L. Russell, president of the Evangelical Ministers union, said to your correspondent: "The ministers of Atlanta stand for the law of the city as established by the city government and the law of God in regard to the Sabbath day. They do not believe in doing evil that good may come of it. They do earnestly desire to increase the local relief funds and are doing more than ever before for local relief."

* * *

Dr. Jacks, Visitor Here, Lauds Recreation

Dr. Lawrence Pearsall Jacks, noted British editor of the Hibbert Journal and principal of Manchester college at Oxford, has been spending several days here and has addressed interested groups of educational and professional people on the subject of "Recreation." He urged the abandonment of indoor pastimes for out-of-door life. He commented on the obvious fallacy of seeking recreation by sitting in dark theaters and at table games indoors. "Take yourself into the open for vigorous out-of-door recreation every day," he urged.

* * *

Visit of Federal Council Party

The fires of evangelism were kindled on many altars in Atlanta last Tuesday when an all-day conference on evangelism and the present need was held under the auspices of the commission on evangelism of the Federal council. Leaders in the field of American evangelism were present, among them: Dr. Charles L. Goodell, New York, Dr. Rufus C. Zartman, Collingsworth, N. J., Dr. Jesse N. Bader, Indianapolis, and Dr. Charles W. Brewbacker of Dayton, Ohio.

The conferences were characterized by deep spiritual feeling and all utterances of leaders indicated an avowed purpose to seek a greater ingathering here in the coming pre-Easter season than ever recorded before.

Dr. Goodell, in his delightful way, pleaded with a large mass meeting in Central Presbyterian church last Tuesday night to "Get back to the main question. What is the church's mission? It is to make disciples of Jesus," he insisted in a heart-warming address. Dr. Jesse Bader also made an address in the mass meeting in which he asked Christian people to give as much time every day to God in prayer and Bible study as they give to their favorite radio entertainer.

The month of March has been set aside for meetings in all evangelical churches and downtown meetings are also planned preceding Easter.

* * *

Baptist Women Rap Repeal Talk

A resolution which expressed strong opposition to any referendum on the 18th amendment and the prohibition laws was passed by 1,000 women in their annual Baptist Woman's missionary union meeting of the Atlanta association of churches, here last week. The delegates, representing more than 15,000 women in societies of this city, spoke with intense feeling on the resolution which flatly opposed any kind of referendum of the prohibition question to the voters. "This thing has been settled by votes already," said Mrs. J. W. Wills, retiring president and sister of Gov. John Garland Pollard of Virginia and noted prohibition leader.

* * *

Episcopalians Observe Anniversary of Diocese

Episcopalians celebrated the 25th anniversary of the founding of the Atlanta diocese with commemoration services at St. Luke's church last week. Bishop J. DeWolf Perry, presiding bishop of the Episcopal church, was present and outlined the development of the local diocese from the colonial period and the days of Oglethorpe to the present time. He said: "This anniversary is more than another milestone in the church's history; it marks the church in a new epoch. During the past 25 years the church has witnessed political and so-

cial upheavals that have given the world a new outlook for the future. No standard of values that obtained then remains the same now." He recalled biblical prophecies that the earth and the heavens would be shaken but that eternal verities would remain the same. These, he stated, were the church's message.

The head of the Episcopal church, a gentle, kindly man, with unusual pulpit force, concluded his discourse with a strong appeal for the recognition of the spiritual. "Our problem will not end until the things of man become the things of God," he said. The strength and vitality of the Episcopal church was shown to have increased remarkably in the past 25 years. New parishes have been founded and the total membership vastly increased.

ADIEL JARRETT MONCRIEF, JR.

Death of Bishop Mann of Florida

Dr. Cameron Mann, bishop of the Episcopal diocese of South Florida, died at Winter Park, Fla., Feb. 8, at 81 years of age. He had been in feeble health for many months. Dr. Mann began his ministry in a number of churches of New York state. From New York he went to Kansas City, Mo., in 1882, where he ministered to Grace church until 1892. In 1901 he was elected bishop of the missionary district of North Dakota, and in 1913 he was transferred to the missionary district of southern Florida; by his industry the missionary district became the present diocese of South Florida in 1922.

Conference on Social Planning at Oberlin

The seventh conference under the Causey fund will be held at Oberlin college, Feb. 25, 26, the theme for discussion being "Social Planning." William Hodson, director of the welfare council of New York city, will speak on "The Idea of Social Planning"; Lewis L. Lorwin, of the institute of economics of the Brookings institution, Washington, on "Industrial Planning"; Louis Fischer, Russian correspondent for the Nation on "The Russian Plan"; and Gov. Philip LaFollette on "An American Plan."

Presbyterians Will Not Cut Missionaries' Salaries

At the annual meeting of the staff of the Presbyterian board of national missions, held in Columbus, O., Jan. 26-28, it was decided to recommend to the board a voluntary reduction of salaries of all headquarters and executive secretaries, including clerical help—from 10 per cent down. Missionaries on the field, however, should not have their salaries reduced; but considering conditions, it was voted that units undertake to appropriate to the fields only 94 per cent of the budget approved by the staff until after the April meeting of the board.

Kagawa Sent Assuring Message by Fellowship of Reconciliation

The Madison (Wis.) branch of the Fellowship of Reconciliation has cabled to Kagawa in Japan, and B. H. Li of Yenching university, this word: "Be assured we steadfastly work with you for nonviolent action for peace."

Dedicate New Capital Church

Vice-President Curtis Sees Anti-Religious Campaign On—Community Chest Fund Falls Short

(Correspondence from Washington)

WASHINGTON, D. C., Feb. 10.—Metropolitan Methodist Episcopal church dedicated its beautiful new building, Sunday, Feb. 7. The sale of the old building, on property commandeered for government use, was consummated about a year ago. The new gothic structure is built in an outlying section of the city, contiguous to the campus of American university. Dr. J. S. Montgomery, chaplain of the house of representatives, is serving his second term as pastor of this church. Bishop McDowell was the preacher at the dedication service and Vice-President Curtis, a member of the church, was the speaker at the afternoon service. "There is need for a revival of the old time religion," said the vice-president. "A definite anti-religion movement is on. We must raise our voices for Christian liberty and tolerance."

* * *

President Attends Special Lincoln Service

President and Mrs. Hoover sat in the Lincoln pew at New York Avenue Presbyterian church on Feb. 7 and heard the pastor, Dr. Joseph R. Sizoo, speak on "The Voice of Lincoln." Although pews more modern in style have been installed in this church, the old-fashioned pew in which Lincoln sat has been left. A small room just off the lecture room below the auditorium is called the "Lincoln room" for here the martyred President often

The CHARACTER OUTCOME OF PRESENT DAY RELIGION

300 Churchmen Judge the Effect of Current Teaching and Preaching

By GEORGE HERBERT BETTS
Northwestern University

"No minister should pass up the opportunity to read this keen and just analysis of his field. Laymen can get a true picture of foundational conditions."—*Dr. E. S. Boyer, Department of Religion, Millikin University.*

Net, $1.25, postpaid.

JESUS IN OUR TEACHING

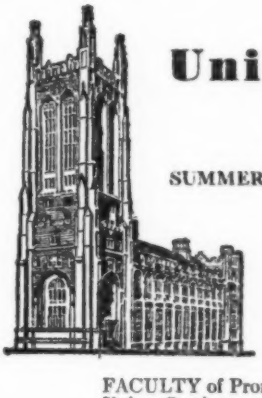
By CLARENCE TUCKER CRAIG
Oberlin College

"The book fulfills its purpose admirably. I believe it represents the line of advance. I admire its statements of importance on many questions because they are brief and pointed and clear. Those interested in religious education especially would do well to read it."—*Prof. Dwight M. Beck, Department of Bible, Syracuse University.*

Net, $1.50, postpaid.

At the Better Bookshops

THE ABINGDON PRESS
NEW YORK 150 Fifth Ave. CINCINNATI 420 Plum St. CHICAGO 740 Rush St.



Study This Summer at

Union Theological Seminary

IN THE CITY OF NEW YORK

SUMMER SESSION—6 Weeks—July 5 to August 12
(In the Summer Session of Columbia University)

COURSES with Credit toward Degrees include—
New Testament, Religious Education and Psychology, Practical Theology, Philosophy of Religion, Systematic Theology, Christian Ethics.

FACULTY of Prominent Ministers and Teachers from Union Seminary and other Theological Institutions.

Send for Courses of Study and Full Information.

Director of Summer Courses, Union Theological Seminary
3041 Broadway — New York City

Annual Summer Conference for Ministers and City Church Workers, JUNE 20—JULY 1.
Ten days with Eminent Leaders on Vital and Practical Themes.

"Comes nearer than any other book to telling all that the average man wants to know about the Bible"—
says WINFRED ERNEST GARRISON
OF
THE BIBLE THROUGH THE CENTURIES
by Herbert L. Willett

"An able presentation."
YALE DIVINITY NEWS

"Its reading leaves a profound conviction of the value of the Bible." PRESBYTERIAN ADVANCE

"A well-balanced book of sound scholarship and happy spirit."
THE CHRISTIAN ADVOCATE

"Of outstanding importance to both ministers and laymen."
THE EXPOSITOR

"A valuable source of information and understanding."
HARPER'S RADIO REVIEW

"Covers the whole field of the what, why, who and how of the Bible."
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

(337 PAGES — $2.50)

From your bookseller or the publishers
WILLETT, CLARK & CO.
440 S. DEARBORN ST., CHICAGO
200 FIFTH AVE., NEW YORK

For ministers, teachers, parents, children

Two-Minute Stories
By Carl S. Patton

The Journal of Religion:
"The author has a happy faculty of making an ordinary incident interesting to boys and girls."

The Boston Globe:
"Skillfully told stories for children—who return for more!"

The Christian Evangelist:
"High ideals conveyed by entertaining true stories."

The Methodist Review:
"There is a breezy freshness about these 53 stories which overleaps age barriers."

The Presbyterian Banner:
"Anyone having to arrange programs for children should have this useful little book."

The Christian Advocate:
"These stories are DIFFERENT! And each has a clear-cut lesson."

Edgar DeWitt Jones:
"Belongs on every alert minister's handy shelf." ($1.25)

ORDER FROM YOUR BOOKSELLER OR THE PUBLISHERS

Willett, Clark & Co.
440 S. DEARBORN ST., CHICAGO
200 FIFTH AVE., NEW YORK

came on prayer meeting nights and sitting unobserved in the darkness listened to the prayers and remarks of the people gathered for midweek worship.

* * *

Made Pastor of Capital Christian Church

Dr. H. H. Harmon, who has been acting pastor at the National City Christian church since May, now becomes pastor, succeeding Dr. Earl Wilfley, resigned. Dr. Harmon has served his denomination in a secretarial capacity for some years, but returns to the pastorate, in which he had achieved conspicuous success in an 18-year term of service at Lincoln, Neb.

* * *

Fail to Raise Chest Fund

More than the usual amount of effort was put forth this year to fill Washington's community chest, but as this is being written it looks as though the coveted goal would not be reached. With an extension of a week beyond the allotted time, there is still lacking some $200,000 of the $2,601,000 needed. Government employes gave $1,000,000 of this amount, before the active campaign was launched. Three days' pay was asked of every federal employe in the district and most of them complied. Just what the chest officials will do in view of the unexpected shortage is not clear. The $2,600,000 represented the irreducible minimum, so it was announced.

* * *

Seek Liquor Control Law

Hearings on the Howell bill, which is intended to give the District of Columbia an adequate liquor enforcement act, are in progress at the capitol. Senator Howell, an ardent dry, tried to get his bill before the last session of congress, but his efforts were blocked. This time he has hopes of success and the religious and other law abiding elements of the city are devoutly hoping it may be true. No matter how strong the evidence may be, an officer of the law cannot now make an arrest for liquor law violation unless he has actually purchased liquor on the premises. He may even see liquor carried in or out, but he is without authority to make arrest. The Howell bill seeks to give enforcement officers wider latitude. This city certainly needs something, for speakeasies are numerous and easy to locate. Apparently anyone except the police is able to find them. Ask almost any taxi driver where a drink can be had and he will drive directly to a source of supply.

* * *

Plan Interfaith Round Table

Advance announcements are being circulated concerning the national Catholic-Jewish-Protestant round table conference to be held March 7-9 in this city. The theme will be "Religious Liberty and Mutual Understanding." The aim will be not to "water down diversifying tenets of faith," but to promote good will, justice and understanding.

W. S. ABERNETHY.

Balkan States Draw Together

Financial Distress Produces New Frame of Mind—Arab May Be Orthodox Patriarch of Jerusalem

(*Correspondence from Southeast Europe*)

BELGRAD, Jan. 27.—The present economic depression brings various nations into greater willingness to consider some form of closer international cooperation. Recent weeks have seen a recrudescence of the old idea of a Danubian federation. As yet no such specific name has been given to the suggestions made by various leaders, but the basic concept is the same. Foreign Minister Benes of Czechoslovakia recently spoke to the foreign committee of parliament on this point, asserting that in spite of misunderstood motives Czechoslovakia had never lost sight of the necessity for an eventual closer agreement and cooperation among the smaller states of Europe. Since Hungary received a loan from France, new voices are heard in that country, demanding Hungary's active collaboration with other small states in central Europe. Both Roumanian and Jugoslav voices have been heard, within the last month, urging a move in the same direction. With all three of the little entente states the idea of including Hungary in the proposed system marks a sharp change in the official attitudes, held ever since the war. As Foreign Minister Benes said, "There is no other way out than a sensible agreement among the small states."

* * *

Bulgaria Seeks Jugoslav Friendship

On his way to Lausanne and Geneva conferences, Premier Mushanov of Bulgaria received journalists in the Belgrad station. After some remarks about the economic situation which compels Bulgaria to seek at Lausanne some relief from the burden of reparation-payments (they form nearly 60 per cent of the total Bulgarian budget) the Bulgarian prime minister surprised his hearers by another statement. In response to the question "Have you anything else to say?" he said, "Yes; I wish that we might be friends." "On what basis?" he was asked. "On the basis of good will on both sides." "Is good will enough?" the reporters inquired. "If there is enough good will it will solve our problems." The leading Belgrad papers published this interview without comment, but it has left a most favorable impression on the public mind.

* * *

Russia and Roumania Plan Non-Aggression Pact

All central European papers speak optimistically of the eventual success of the negotiations now under way in Riga for a treaty of non-aggression between Roumania and soviet Russia. This treaty, if it is negotiated, is in reality another by-product of the Kellogg pact. After the Kellogg pact was signed, soviet Russia suggested to Poland a similar treaty, without guarantees or so-called "sanctions."

This was arranged, at first between the two countries, but later adhered to by all the neighbor-states save Finland and Roumania in the "Litvinov Protokol" signed in Moscow early in 1931. Later, Russia proposed a more definite agreement which involves mutual guarantees of territorial integrity and the undertaking to abstain from any kind of hostile action, military or economic. Under pressure from France, this agreement with France's two dependents, Poland and Roumania, seems about to be completed. If it is, it will remove one element which has threatened the peace of eastern Europe ever since the war: the Bessarabian problem. Russia has consistently refused to recognize Roumania's right to this rich territory, a fact which until now has hindered all direct negotiations between the two states.

* * *

Economic Situation Tense

Like a tortoise which has been frightened, each separate country in Europe seems to be pulling into its own shell, economically. Czechoslovakia announces stringent restrictions on imports and provides that all government purchases are to be made at home unless foreign bids are at least 15 per cent lower than domestic. Greece has passed laws which increase maximum import duties tenfold, the new ruling affecting America especially.

Hungary declares a limited moratorium and rumors are persisting that financial distress will compel Roumania and Greece to follow suit. Poland raises the level of her tariff walls. Jugoslavia, declaring that her state budget could not stand the strain if reparation payments were discontinued, goes to Lausanne to demand the maintenance of the Young plan which Germany has declared impossible. Austria again shows an unfavorable trade balance of over 800,000,000 shillings.

The whole effect is to paralyze trade and to lower the already desperately low prices on everything—manufactures, agricultural products, stocks and bonds. Unemployment, even in the agricultural countries, is rapidly increasing, with resultant widespread distress. How far the process can proceed before social cataclysm ensues no one ventures to predict.

* * *

Progress Toward Choice of Greek Patriarch of Jerusalem

The high commissioner for Palestine has replied to the representations made by both Greeks and Arabs regarding the election of a new Greek Patriarch of Jerusalem. The reply indicates that the government would have no objection to the choice of a patriarch of Arab nationality. As is well known, the majority of members of the Greek church in Palestine are Arabs, yet the patriarch has always been chosen from the Greek section of the church. The high commissioner's decision now opens the way for an Arab candidate. The list of candidates has been officially approved, and a general meeting of clergy and monks now has to choose three names. From these three the synod of the Greek patriarchate in Jerusalem will elect the new patriarch.

* * *

And So Forth

On the order of the metropolitan of Athens, special prayer services for the peace of the world were held in all Greek churches on Jan. 1. In Jugoslavia the Serbian patriarch has fixed Jan. 31, the Sunday preceding the opening of the disarmament conference, as a day of special prayer for peace.

The new Roman Catholic archbishop of Prague has just issued a message to the faithful of his diocese. In it, among other items, he forbids Catholic funeral rites for those whose bodies are to be cremated and recommends parishes to provide their priests with automobiles, as making pastoral visitation easier.

Dec. 14 is known as the "Day of the Poor" in all churches in Athens. Special collections taken on this day supplemented by 5 per cent of all other church offerings go into a fund for the poor of the diocese. Each church has its own committee for the fund, made up of the priest and four members of the congregation, three of whom are women. Last year the fund collected and disbursed over two million drachmas.

The Serbian patriarch has received in audience a delegation seeking aid for thousands of Russian peasant families who have recently fled into Manchuria.

The annual meeting of the Bulgarian Priests association passed a resolution urging the institution of traveling preachers for evangelical work among the rural population.

Ecclesia, official organ of the Greek church, reports that two Russian bishops, elected in Moscow, will represent the Russian church at the pan-Orthodox pro-synod to be held on Mt. Athos next spring.

DONALD A. LOWRIE.

Garrett Seminary Still in Desperate Plight

The Christian Advocate reports that President F. G. Eiselen, of Garrett seminary, has received less than $20,000 in pledges toward keeping the school's doors open another year. This is less than a fourth of the amount needed. The trustees have placed an agent in the field who will solicit large gifts. If 1,000 alumni would contribute $5 a month, the crucial emergency could be met. The entire income from the seminary property has been assigned to the bondholders' committee. The $5,500,000 real estate in Evanston and Chicago is encumbered with $3,500,000 debt.

Catholics, Jews and Protestants Will Convene in Washington

"Religious Liberty and Mutual Understanding" will be the theme for discussion by the 500 lay and clerical leaders among Catholics, Jews and Protestants who will meet in Washington, D. C., March 7-9, according to announcement by Hon. Newton D. Baker, Prof. Carleton J. Hayes and Roger W. Straus, co-chairmen of the National Conference of Jews and Christians, with headquarters in New York city. The time, place and theme of the national seminar of leaders were chosen because of the Washington bicentennial celebration, which was to begin on Feb. 22. The original suggestion came from Michael Williams, leading Catholic layman. Addresses will be made by Mr. Baker, Mr. Straus, Prof. Hayes and Bishop Freeman, Prof. Evarts B. Greene, recently president of the American Historical association, will speak on "The American Experience with Religious Freedom."

For These Hard Times, —A New Religious Novel

The MACMILLAN COMPANY, of New York City, issues the first novel based on modern Biblical scholarship. Unique. Historically accurate. Commended by religious leaders such as Bishop F. J. McConnell, Rev. Dr. S. Parkes Cadman, and Prof. Shailer Mathews. Plot cast in a highly dramatic period, when struggle for social justice and international peace gave motivating force for evolution of monotheism. Shows Bible as a literature developing in hard times. "*By the Waters of Babylon, A Story of Ancient Israel,*" by Louis Wallis. All booksellers, or the Macmillan Company, New York City, $2.00.—*Advt.*

A New and Great Play

Compelling! It swept me off my feet!" —George Albert Coe
"A Lovely Thing." — Justin Wroe Nixon

TINKER

By FRED EASTMAN

A 3 act comedy of spiritual power. One setting. 3 women, 4 men. 2 hours. 75 cents in paper; $1.00 in boards. Production royalty only $15.00.

WALTER H. BAKER COMPANY
41 Winter Street Boston, Mass.

SERMONS BY
HARRY EMERSON FOSDICK
"A Little Morality is a Dangerous Thing"
"Handicapped Lives"
"Christ and the Inferiority Complex"
"What are You Standing For?"
"Handling Life's Second-Bests"
Fifty cents for above series or $1.50 for twenty different pamphlet sermons.
The Riverside Church
Riverside Drive and 122nd Street
NEW YORK CITY

Pulpit and Choir
GOWNS

Embroidered Pulpit Hangings, Bookmarkers Fabrics, etc.
Custom Tailoring for Clergyman
Specialist in Church Vestments and Embroideries for Half a Century
Write for Special Offer For Early Season Orders
COX SONS & VINING, INC.
131-133 EAST 23rd STREET NEW YORK

5,000 CHRISTIAN WORKERS **WANTED**
to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price-list.
GEORGE W. NOBLE, Publisher
Dept. J, Monon Bldg. Chicago, Ill.

Dr. Cyrus Adler, president of the American Jewish committee, will speak on "A Minority Group Views the American Scene."

Southern Methodist Membership Loss Reported

According to the Christian Advocate (New York), there has been, during 1931, a loss of 13,402 in the membership of the Methodist church, south, in the United States. In the foreign field the loss has been twice as large, due to the setting up of independent churches in Brazil, Korea and Mexico. The Southern Methodist press presents figures which are held to indicate that the net loss is not due to a falling off in the number of accessions to membership, but to "purging the membership rolls."

Greater Boston Lenten Services

Rev. George L. Paine, executive secretary of the Greater Boston federation of churches, writes that daily lenten services are being held at Tremont temple, Feb. 10—March 25. Among the preachers being heard are J. Whitcomb Brougher, A. Z. Conrad, Bishop Kinsolving, Dwight Bradley, E. Tallmadge Root, C. Leslie Glenn, Vaughn Dabney, Bishop Sherrill, R. H. Stafford, Willard L. Sperry, Samuel M. Lindsay, Bishop Anderson and Raymond Calkins.

Methodists Provide for Administration Of Paris Area

Bishop W. F. McDowell announces the following plan for the administration of the Paris area, which was administered by Bishop W. O. Shepard until his death in November: Bishop John L. Nuelsen will have the administration of Italy, Jugoslavia, Bulgaria, Liberia, and will hold the Italy conference. Bishop R. J. Wade will have the administration of France, Spain, North Africa, Madeira, and will hold the France mission conference. The Liberia conference will be presided over by Rev. F. A. Price, superintendent of Palmas district.

Dr. Eddy Returns from China Lecture Tour

Dr. Sherwood Eddy, who has been lecturing to students in China, was due to arrive in Seattle early this month. Dr. Eddy is planning his twelfth annual American seminar tour, which is scheduled to start from New York on June 22. The group will study political, economic, educational and religious problems in Europe, with visits to outstanding leaders in London, Berlin, Moscow, Warsaw, Prague, Vienna, Rome, Geneva and Paris.

Federal Council Asks Financial Support

The Federal council through its president, Bishop F. J. McConnell, has broadcast a letter of appeal for $34,000 to be used in continuing its work. The letter stresses the service of the council in mobilizing the churches for relief and in seeking permanent preventives of unemployment, and in providing spiritual leadership so essential to permanent recovery. Gifts of $5 or $10, or more, are asked before Feb. 29. The council's address is 105 E. 22d street, New York city.

Death of Rev. F. M. Gordon, of Brooklyn Church Federation

Rev. Frederick M. Gordon, for 11 years executive secretary of the Brooklyn federation of churches, died suddenly on Jan. 18, following an operation. Dr. Gordon led the federation's activities from its organization. He was active also in charitable and social work in Brooklyn. He was for many years minister of Flatbush Christian church in that city.

Chicago Interchurch Religious Drama Festival Planned for March

The third annual interchurch religious drama festival of Chicago will be held March 11 at the Chicago woman's club. The Chicago council of religious education is sponsoring the tournament. Churches, seminaries, Y's and other religious organizations wishing to enter plays should write the Chicago Council of Religious Education, 77 Washington street, Chicago, for details. Winners of regional and semi-final contests held in different parts of the city this month will meet in the finals.

BOOKS RECEIVED

Stalin, the Career of a Fanatic, by Essad-Bey. Translated from the German by Huntley Paterson. Viking, $3.50.

George Washington, the Soul of a Nation, by M. D. Holmes and W. Herbert Burk. John C. Winston, $2.00.

America Faces the Future, edited by Charles A. Beard. Houghton, Mifflin & Co., $3.00.

The Southern Urban Negro as a Consumer, by Paul K. Edwards, Prentice-Hall.

Mysticism and Democracy in the English Commonwealth, by Rufus M. Jones. Harvard University Press, $2.00.

Lead and Likker, by Owen P. White. Minton, Balch & Co., $2.50.

The Reality of the Resurrection, by G. R. Shafto. Revell, $1.25.

Challenged, by Caroline Atwater Mason. Revell, $1.00.

Children's Worship Story-Sermons, by Hugh T. Kerr. Revell, $1.50.

The Every Member Canvass: People or Pocketbooks, by H. C. Weber. Revell, $1.50.

Damien of Molokai, by Irene Caudwell. Macmillan, $2.00.

The Mysterious Universe, by Sir James Jeans. Revised edition. Macmillan, $1.00.

The United States in World Affairs, 1931, by Walter Lippmann and William O. Scroggs. Harpers, $3.00.

An Introduction to Egyptian Religion, by Alan W. Shorter. Macmillan, $3.00.

The New Reformation, the Church of England and the Fellowship of Churches, by Percy Dearmer. Oxford, 75 cents.

The Song of the Lark, by Willa Cather. New Edition. Houghton, Mifflin, $2.50.

Diagnosing Today, Seven Deadly Sins of Modern Life, by M. S. Rise. Abingdon, $1.50.

Grace in the New Testament, by James Moffatt. Ray Long & Richard R. Smith, $3.00.

The Acts of the Apostles, by F. J. Foakes-Jackson. Ray Long & Richard R. Smith, $3.50.

"He Whom a Dream Hath Possessed, by John Knox. Long & Smith, $1.25.

The Fact of the Future Life, by Cortland Myers. Long & Smith.

The Religious Control of Emotion, by Wayne Leys. Long & Smith, $2.00.

A Lamp Unto My Feet, by John R. Gunn. Long & Smith, $1.50.

Communion with God, by Elmore McNeill McKee. Long & Smith, $1.75.

Son of Thunder, by J. P. D. Llwyd. Long & Smith, $1.50.

Jonathan Edwards, by Arthur Cushman McGiffert, Jr. Harpers, $2.50.

The Religious Aspects of Swedish Immigration, by George M. Stephenson. University of Minnesota Press, $4.50.

Liberating the Lay Forces of Christianity, by John R. Mott. Macmillan, $2.00.

The Mastery of Sex Through Psychology and Religion, by Leslie D. Weatherhead. Macmillan, $2.00.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Arrowsmith.

(Ronald Colman, Helen Hayes) (U. A.) Notable screening of the strong Sinclair Lewis novel of devotion to medical science and human welfare. Directed with rare intelligence; brilliantly acted by choice cast. Convincing character drama that deserves support of intelligent public and their older children.

For A: Excellent. For Y: Very good. For C: Beyond them.

Beast of the City, The.

(Walter Huston) (M-G-M) Police vs. gangland picture, redeemed only by Huston's splendid work as honest chief of police. Jean Harlow in usual role of cheap "woman in the case"; fine Jean Hersholt absurdly used as the big shot gangster. Ends with ridiculous wholesale slaughter.

For A: Hardly. For Y: No. For C: No.

Big Parade, The.

(John Gilbert, Renee Adoree) (Metro) The fine old war-story masterpiece tricked out in sound. It helps some, but mere noise adds little to what were already perhaps the best war sequences ever screened. Such dialogue as is attempted registers none too well with the original.

For A: As good as ever. For Y: Perhaps. For C: Hardly.

Cain.

(French production) (Talking Picture Epics) Serious effort to suggest advantages of Robinson Crusoe life over civilization, interestingly photographed on tropical island near Madagascar. Best intentions, but direction is naive, acting mediocre, and motives and actions are frequently absurd.

For A: Poor. For Y: Poor. For C: No.

Ladies of the Jury.

(Edna May Oliver) (Radio) Mrs. Fiske's play made into mere laugh-producer, so nearly burlesque farce that satire and finer character values are largely lost. Unobjectionable, very laughable if one is not too critical, but gives little chance for Edna May Oliver's subtle comedy.

For A: Fair. For Y: Good. For C: Fairly good.

Morals for Women.

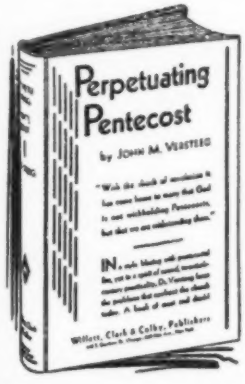
(Bessie Love) (Tiffany) Country girl gets city job and elaborate love-nest from her boss, but loves her country sweetheart all the time, of course! He appears; complications; finally marriage cleans slate. Heroine's drunken father furnishes only comedy. Moral values utterly distorted. Well-acted trash.

For A: Worthless. For Y: By no means. For C: No.

Dr. Ralph W. Sockman recently declared that the pulpit faces today its greatest opportunity of a generation!

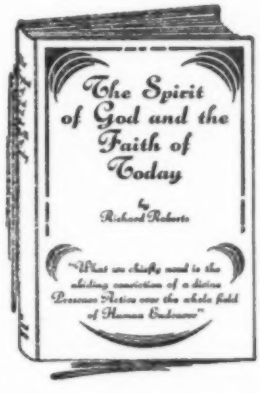
Today is a period of disillusionment as regards material things. For that very reason, it is a time of possible "spiritual awakening." Alert pastors are planning to make the most of the opportunity to present the challenge of spiritual living during these LENTEN weeks.

Here are four BOOK GUIDES especially suited to this season—for both ministers and laymen.



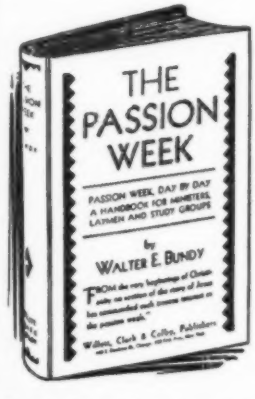
Dr. JOHN M. VERSTEEG believes that the chief need of the church in this great day of opportunity, is a rebirth of the spirit of repentance and spiritual awakening that was present in the historic Day of Pentecost—which he holds, was not a mere incident, but "a tremendous spiritual epic." His zeal is balanced by a twentieth century practicality as he applies Pentecostal principles to the problems confronting the church today.

"With the shock of revelation it has come home to many that God is not withholding Pentecosts, but that we are withstanding them." "When we talk of 'perpetuating Pentecost,' we are thinking not of high-pressure moments, but of high-powered motives." ($2.00)



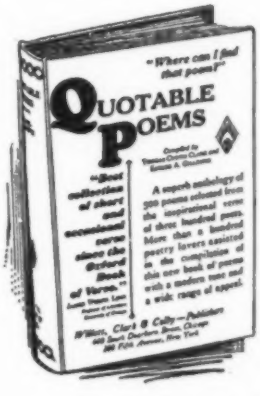
Can we today believe in the Holy Spirit? DR. RICHARD ROBERTS believes we can; and in speaking of the Holy Spirit, he is not fishing around in some pietistic fog. He faces today and its problems. He says: "What we chiefly need is the abiding conviction of a Divine Presence active over the whole of human life."

Dr. Roberts frankly faces the fact of the diminishing influence of the church as a spiritual force. But he does not despair. The solution he finds in the recovery of the sense of the presence of the Holy Spirit, and a new life conditioned by the indwelling of that Spirit in the circle of human relationships. ($2.00)


THE PASSION WEEK
PASSION WEEK, DAY BY DAY
A HANDBOOK FOR MINISTERS, LAYMEN AND STUDY GROUPS
by
WALTER E. BUNDY
Willett, Clark & Colby, Publishers

Dr. WALTER E. BUNDY, teacher of English Bible at DePauw, has produced a scholarly work in "The Passion Week." The book presents a critical study of the day-by-day events of that week which has commanded more intense interest than any other in the history of the world. His chief aim is "to apprehend and appreciate the human, dramatic and religious elements that have gone into the making of the story." The whole account is moving, engaging, full of action and interest, tense in its emotions and tragic in its events.

Says the Yale Divinity News: "Dr. Bundy here gives us a marvelously clear, comprehensive and illuminating study of the greatest of human tragedies. A book that every minister ought to read." ($2.00)



What have the poets—the spiritual interpreters — said concerning the events of the last week of Jesus' life? "Quotable Poems, Vol. I," contains a special section on Lent and Easter, presenting more than 50 poems. Also a special section of 40 poems on Immortality. These poems illuminate and inspire. This book has been accepted as the best anthology of religious verse in a decade.

"Quotable Poems, Vol. II," supplements the first volume, with 560 additional poems of insight and power.

The two volumes contain nearly 1100 poems by more than 500 poets, classic and modern. "As an anthologist, Thomas Curtis Clark has few equals."—*Justin Wroe Nixon.*

Volume I, $2.50. (In full morocco, $3.50)
Volume II, $2.50. The two volumes boxed, $5.00

THE DAILY ALTAR: By Herbert L. Willett and Charles Clayton Morrison

This little book has held its place as the most popular book for Lenten use through many years. It is pre-eminently the book for introduction in church families as a book of daily devotions. For each day, a meditation, a scripture selection, a poem, and a prayer. More than 100,000 copies are already in use. (Blue cloth, $1.00. Full morocco, $2.50).

ORDER FROM YOUR BOOKSELLER OR THE PUBLISHERS

WILLETT, CLARK & COMPANY

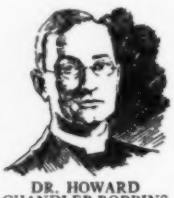
440 S. Dearborn St., Chicago 200 Fifth Ave., New York

DR. S. PARKES CADMAN
Chairman

DR. HARRY EMERSON FOSDICK

BISHOP FRANCIS J. McCONNELL

DR. CHARLES CLAYTON MORRISON


DR. HOWARD CHANDLER ROBBINS

MISS MARY E. WOOLLEY

EDITORIAL COMMITTEE

BUILD CAREFULLY AND WELL

THE tall symmetrical spire of the church is a thing of beauty and significance in any community. The house of worship beneath it is the result of a vision held by a pastor and a group of churchmen who saw and understood the problems of their parish and their community.

But they did not lay a cornerstone and begin to build blindly just because they knew they wanted and needed a meeting place. First came the plans and recommendations of the architect, adapted to the needs of their spiritual life. So, too, in fashioning your mental life, you can call upon the experienced counsel of experts.

Your vision, your ability to meet the problems which arise from day to day, need the stimulus of good religious books. Your library should be builded with the best books obtainable.

You may have the opinions about books of six outstanding religious leaders, the members of the Religious Book Club Editorial Committee, each month if you want them.

Simply join the Religious Book Club—there are no dues or fees—and the Bulletin will come to your library or study every month in the year. You may purchase as few as six books.

You will find the counsel of these outstanding leaders helpful, yet it costs nothing, and you receive a free book to start your membership.

Sign the attached coupon now.

ENROLLMENT BLANK

RELIGIOUS BOOK CLUB, Inc., CC47
(*With which has been merged the* CHRISTIAN CENTURY BOOK SERVICE.)
80 LAFAYETTE STREET,
NEW YORK, N. Y.

You may enroll me as a subscriber to your service and send me without cost the book checked below. I am not committed to take more than six books during the coming year and I agree to notify you promptly during any month in which no book is wanted. The price of the book sent to me each month is to be the publisher's price, plus postage. A bill is to be sent with each book and I agree to pay it within 10 days of receipt.

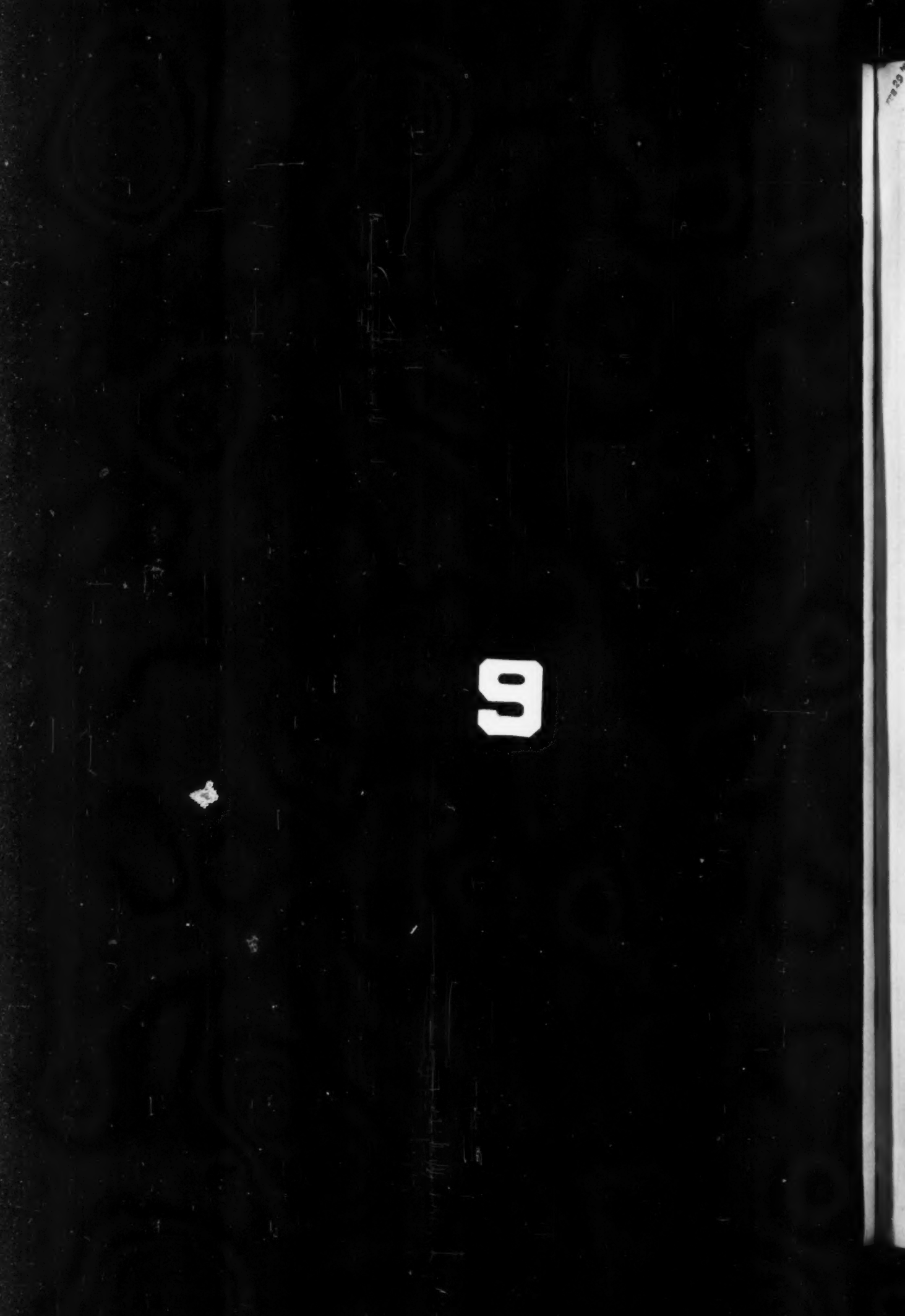
☐ JESUS ON SOCIAL INSTITUTIONS —Shailer Mathews

☐ THE MYSTICISM OF PAUL THE APOSTLE —Albert Schweitzer.

Name.....

Address.....

City and State.....

CHICAGO PRINTERS, INC.

1932